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THE ARYAN PATH

Point out the "Way"—however dimly, and lost among the host—as does the evening star to those who tread their path in darkness.

—The Voice of the Silence

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GREAT IDEAS

[India passed through a great experience. By the gaining of political power almost immediately followed by the assassination of Gandhiji the country passed through events whose inner and psychological meaning is not yet clear to the mass mind, perhaps not even to the minds of many leaders, educators and publicists. Real Freedom implicit in Democracy founded upon moral principles and Universal Brotherhood is yet to be secured. The country should not be allowed to forget the goal while it is undergoing the ill effects of the partition which has overtaken it. This month, on the 2nd, is Gandhiji's Birthday and so we give appropriate quotations of his ideas on the subjects of Freedom and Democracy.—ED.]

It is my certain conviction that no man loses his freedom except through his own weakness.

Man has to thank himself for his dependence. He can be independent as soon as he wills it.

In matters of conscience the Law of Majority has no place.

Swaraj will be an absurdity if individuals have to surrender their judgment to the majority.

I do want to think in terms of the whole world. My patriotism includes the good of mankind in general.

The very essence of democracy is that every person represents all the varied interests which compose the nation.

We must train these masses of men who have a heart of gold, who feel for the country, who want to be taught and led. But a few intelligent, sincere workers are needed, and the whole nation can be organized to act intelligently and democracy can be evolved out of mobocracy.

THE SPIRIT OF ISLAMIC CULTURE

[One of the most significant addresses delivered in connection with the Fifteenth Anniversary Celebrations held jointly at Bombay by the P. E. N. All-India Centre and the Islamic Research Association from April 28th to May 1st, 1948, was that of **Mr. K. G. Saiyidain,** Educational Adviser to the Government of Bombay and the author of the recently published book, *Education for International Understanding,* which address we are publishing in two successive issues.

The teachings of all the world's great Prophets will be searched in vain for sanction of fanaticism and intolerance, and they are all unanimous in their insistence upon man's duty towards his fellow-men, as Mr. Saiyidain has well brought out in this address. The special thesis which he is convincingly defending here, however, is the tolerant spirit of the Prophet of Islam and of those faithful to his teachings, as also the stress which he and they have laid upon the good life and on social justice.—ED.]

I.—ISLAM STANDS FOR TOLERANCE

I welcome greatly the privilege of addressing this distinguished and select gathering on certain aspects of the "Spirit of Islamic Culture" and its significance for the present age. In a world overhung by the menace of a war of total destruction and in a country which has just had a blood bath of communal frenzy, it might perhaps seem somewhat strange to meet for a discussion of literary or cultural values for which organizations like the P. E. N. and the Islamic Research Association stand. I know of many people who are so obsessed with the national and the international tragedy that has overtaken this generation that they regard cultural issues as secondary. The Atom Bomb, they argue, will make short work of everything and when fanaticism is unleashed, all cultural values—Hindu, Muslim, Christian—will be trampled into the dust. So why should we play the flute when Rome is burning?

It may be worth while to ponder over this point of view for a few minutes. It really raises the fundamental question: What are the most important, the most significant things in life? In assessing the value of the numerous activities which claim our attention and loyalty, what criterion shall we adopt? Is it right and wise to occupy ourselves with art and literature, with social and ethical values and with the "world of the mind" when war may be lurking round the next corner? Or should we put them into cold storage for the time being and concentrate exclusively on political and military manœuvrings and what are superiorly called "practical affairs"? If we accept the latter alternative, what does it imply? It means that when danger threatens

we must throw overboard all that makes life gracious and meaningful, all that invests it with truth, beauty and goodness, all that raises man above the brutish level from which he has so slowly and painfully emerged. That would surely be taking a topsy-turvy view of things!

What is our objective in building up a free and powerful nation but to create conditions in which the creative spirit of man can go adventuring in its ceaseless quest for knowledge, for beauty and for the gifts of the "good life"? And the real story of man—as distinguished from the so-called history that clutters our text-books—is to be found, not in the record of battles fought and political wranglings attempted, but in the endless striving of men and women—now as lone workers, now co-operatively—towards greater perfection in arts and crafts, science and philosophy, literature and poetry and in the adjustment of social relationships.

I am not belittling the rôles of economic and political effort; I concede readily the claim that no abiding system of culture and ethics can be built up except within the framework, and upon the foundations, of reasonable material conditions and standards of life. But it is necessary for us who labour, however obscurely, in the world of the mind to place first things first—first not in order of time but in order of significance—and to reassert the primacy of cultural and spiritual values in life.

I am reminded of the remark made by an Oxford Professor about thirty years ago—during the first world war—when a military dignitary asked him rather superciliously, "And what have you been doing, Professor, for your country, while this war has been going on?"

He quietly replied, "Oh, nothing very much! I only help create the culture which you think you are fighting to preserve!"

We need not, therefore, be apologetic if we give our time and thought to these values for it is only through their proper appraisal and appreciation and through their quickening into a living and motivating force that the world can be eventually redeemed. Those who believe that the present world crisis is a purely political and economic crisis are blind or short-sighted; it is at bottom a spiritual crisis, a battle of values. Its scope and intensity may be new and unprecedented but, in one form or another, the battle has always been going on. The history of the world is a continuous, uninterrupted tug-of-war between the forces of peaceful creation and destruction, between goodwill and ill-will, between humanism and narrow separatism, between social justice and group tyranny. And it should not be hard to accept that any movement, religious or cultural or scientific, that tends to reinforce the creative and humanistic tradition is a contribution to the good of mankind. The P. E. N. and the I. R. A. are celebrating this joint anniversary because they believe

that, in their special fields, they are serving this purpose.

This is, however, a plea for the sympathetic study and active pursuit of all cultural values, while today I am concerned primarily with the values of Muslim Culture, *i. e.*, culture as it has developed under the impulse and inspiration of Islam during the last fourteen centuries. Why is it important for us, for *all* Indians irrespective of their religious affiliations—and for other peoples also, for that matter—to study this culture ? One can think of a variety of reasons but I shall refer to only two of them.

In the first place, the world has become one in a sense in which it was never one before and this is true in spite of the acute and dangerous conflicts and differences which characterize the international scene. In fact, they are dangerous precisely because the world has become so closely knit together that whatever enriches or imperils one part of it has a repercussion all along the front. And this interdependence is not only industrial and technical but also cultural and intellectual ; ideas move even quicker than men and materials. In such a world, ignorance of one another's culture is not only foolish and ill-mannered but fraught with great danger. Nations and communities cannot afford to build their insulated "ivory towers" where they might cultivate their cultural characteristics ignoring their relationship and interaction with other cultures.

In this cultural give-and-take, Islamic culture has much of great value to give and much to take from other contemporary cultures. If it turns away from this enriching contact and, contrary to its genius, follows a policy of isolation, it does so at the risk of losing its creative vigour and vitality. Secondly, so far as India is concerned, it has been for centuries the hospitable home of many cultures which have found their fusion and mutually enriching contact here. The most prominent of these have been the Dravidian Culture, the Aryan-Hindu Culture (with its Buddhist variation), the Muslim Culture (with its many tributary streams, Turkish, Persian and Moghul) and the Western culture brought in by the British.

The traditional genius of India has been one of large-hearted tolerance. It did not reject these cultural gifts from across the borders but welcomed them and assimilated many of their features into its own elastic and growing pattern. This applies not only to the Aryans, who also, it must be remembered, came from across the borders, and to the Muslims, who made this country their home and have been here for a thousand years, but even to the British who stayed here only as conquerors and whose close connection with India lasted barely 150 years. In spite of the hostile and unfavourable auspices under which the West established its contact with India, many Western influences have become permanently embedded in

our culture and civilization.

The contributions of the Muslim culture—I do not use the phrase "the contributions of the Muslims" because Muslim culture in India has not been built by the Muslims alone but represents a mighty co-operative effort in which many communities have willingly participated—are so many and so varied and they are so securely woven into the total pattern of Indian culture that they cannot be disentangled and removed without weakening and impoverishing the pattern. But I realize that, on account of recent political happenings in India, which strained inter-communal relations to the breaking point, there *is* a grave danger that efforts may be made to destroy this beautiful pattern. One can actually see many indications of this reactionary and obscurantist mentality which must be resisted and re-educated—not primarily in the interest of Muslims or Muslim culture but of India and Indian culture as a whole. When the wound of partition is still raw, one can understand —though one should not accept or excuse—this attitude but, if India is to be great culturally, it is essential that the historic continuity of her cultural tradition should not be broken. As Maulana Azad remarked in a recent Convocation Address :—

> It is possible that other nations may have to learn new lessons for broadening their outlook and for cultivating a spirit of tolerance. But so far as India is concerned, we can say with pride that it is the main trait of our ancient civilization and that we have been steeped in it for thousands of years. Here all faiths, all cultures, all modes of living were allowed to flourish and find their own salvation.

Shall we forgo this great legacy of tolerance and broad-mindedness in the twentieth century when it is needed much more urgently and desperately than ever before? With his unerring sense of what was just and right and his deep humanism, Mahatma Gandhi had realized this truth and was working with all the strength of his great personality to guard against this danger, pointing out over and over again that social, political and cultural narrowness spell disaster and ruin—both for the majority and the minorities.

And, of course, what applies to India applies equally emphatically to Pakistan. It can no more than India afford a policy of cultural isolation and exclusiveness or reject the gracious fruits of a thousand years' contact between Hindu and Muslim cultures. Apart from being reactionary, such a policy would be repugnant to the genius of Islam.

So far as India is concerned, I would venture to express the opinion that, because the population percentage of Muslims in the Indian Union has been reduced and their political influence is weaker, it is all the more necessary to study their cultural contributions—and those of Islamic culture generally—with appreciation and sympathy so that their values may not be swamped merely by the accident of their

being a political minority. Moreover, India has, as her good neighbours, many Muslim countries in the Near East and the Far East, with whom her relations have always been cordial, and the study of Islamic culture would be a connecting link with these countries also.

So much for the importance of the issues involved. Let me now turn to an analysis of a few important characteristics of Islamic culture which have a general or universal import. What impresses me as an outstanding characteristic of early Islamic culture—in an age which was dominated by narrow concepts of race and sect and class—is its refreshing spirit of tolerance and this is a fact in spite of the centuries-old propaganda carried on in ignorant or malicious quarters, to suggest that Islam has a narrow and dogmatic ideology and that it was imposed at the point of the sword. Perhaps it is the unhappy legacy of the days of the Crusades when Christianity and Islam confronted each other as the two most important proselytizing religions of the world—and propaganda was even then one of the great weapons of war !

It is amazing that even a distinguished scholar like Margoliouth and a standard work like the *Encyclopædia Britannica* make statements about Islam—and its great Prophet —which would be ludicrous if they were not tragic, *i.e.*, if they did not deepen the tragedy of misunderstandings and prejudices which make international concord so difficult today. To those who are interested in a fair appraisal of the teachings of Islam and cannot afford to read monumental books of older authorities, I would recommend the study of Iqbal's "Lectures on the Reconstruction of Religious Thought in Islam," of Maulana Azad's masterly introduction to his translation of the *Quran* and the writings of Dr. Bhagavan Das, Mahatma Gandhi and Pandit Sundarlal on the subject.

They will then find that Islamic culture derives its spirit of tolerance from the basic teachings of Islam, which takes an *evolutionary view of religion.* It does not maintain that it is the only true and revealed religion while other religions are nothing but so many heresies. It is a part of every Muslim's faith that every people and every age has had its prophets and its men of God who have showed the right path according to the needs of the times, reaffirming the basic truths taught by their predecessors, and carried the development of Religion a step further by relating it to contemporary needs and removing from it the dust of irrelevant accretions. The Prophet of Islam likewise crystallized and completed the great work done by the earlier prophets whom he taught his followers to hold in high esteem. How refreshingly different is this view from that which consigns the followers of all other religions to the outer darkness of hell !

It ensures the fullest freedom of belief and worship to persons of all

faiths for, according to the *Quran*, "there can be no compulsion in religion" and no creed or doctrine imposed by force can ever partake of the quality of religious experience. Islam makes it perfectly clear and reiterates it over and over again that spiritual peace and salvation are not the monopoly of any particular religious group but are open to all who have faith and lead right lives. I stress this point at some length to bring out the fact that tolerance, which is so essential for the peace and the sanity of the world today, is an *integral* part of Islam and no interpretation of its culture or ideology would be right which failed to take this into account.

There is no doubt that, taken as a whole, the history of Muslim peoples presents a gratifying record of *practical* as well as *intellectual* tolerance of other peoples and of their faith and culture. The intense religious fanaticism which characterized the Catholic Inquisition in Spain and flourished in Byzantium was conspicuously absent in Muslim countries, where Jews and Christians were, on the whole, treated fairly and carried on their cultural and religious pursuits unhindered. Intellectually, Islamic culture borrowed large-heartedly from Greek culture in its early stages, so much so that the Hellenian tradition, on which Western culture is based, did not come directly to the West from the Greeks but through the Muslims who had appropriated it from them, preserved it, added to it and then passed it on to Europe when it emerged from the "dark ages."

It is also a matter of common knowledge amongst Oriental scholars —as Mr. A. A. Fyzee has brought out in one of his valuable papers— that Islamic culture was not the creation of Muslims alone but was the result of the joint efforts of Muslims, Jews, Christians, and even freethinkers and that many races— Arabs, Syrians, Persians, Turks, Spaniards, Egyptians and Indians— contributed to it and bore aloft its torch. We find this cultural large-heartedness in many countries which came under Muslim sway, including India. Many people have heard only of Akbar or possibly of Dara Shikoh who patronized scholars of different faiths and cultural antecedents but they do not know that the tradition goes back to the Prophet himself who said: "Acquire knowledge, even though it may be in China," and "*Hikmat* (Wisdom) is the lost property of the *Momin* (the true believer); he is entitled to it wherever he may find it."

Thus were knocked down the geographical walls which had been allowed to rise up in the "world of the mind"—those obstinate, persistent and senseless walls which have reared their ugly heads over and over again in human history and given religion to languages, geography to science and narrow nationality to culture! The Nazis have not been the only sinners in this respect. We have all sinned to a greater or lesser degree and God

knows there is much in the history of *all* peoples which they would feign wipe out ! Nor would it be true to say that Muslims have never, in practice, been guilty of religious narrowness or persecution. But I do submit, with a full sense of responsibility, that *fanaticism can find no sanction in Islam and that, wherever Muslims have been guilty of it, they have fallen from grace and sinned against the light that was in them.*

K. G. SAIYIDAIN

COMMUNALISM

India needs no arguments to convince her of the evils of communalism or of the disadvantages of separate electorates. But the objective and eminently unprejudiced study of "Self-Government and the Communal Problem" by Marjorie Nicholson in the Fabian Colonial Bureau's recent Research Pamphlet of that title will be of great value in several of the British Colonies. She writes:—

> The British Commonwealth will stand or fall on its handling of colour and race questions, and it can indeed make a contribution towards the solution of a problem which affects the peace of the world.

Miss Nicholson recognises Ireland and India as the countries where Britain most obviously failed in colonial policy, remarking that,

> given the diversity of Indian society and the historical traditions to which different groups succeeded, the first task of any government in India should have been to keep these differences below the surface, while using the whole weight of the governmental machine to assist and to develop constructive and unifying movements of every kind.

That the opposite policy was followed is now past history, though the sorry results remain, but it will be well if the lesson is learned and applied elsewhere. Miss Nicholson deplores communal electorates and favours a literacy franchise and a unifying social policy, objecting to the building of new communal schools at Government expense, but as between minority rights and unity she would sacrifice the former rather than risk disintegration. The minority community has the greatest stake in the maintenance of ordered government, as she points out.

Miss Nicholson's conclusions are particularly striking. Minorities, she holds, cannot find salvation through communal programmes, and "majorities cannot hope for peace unless they recognise that, while all men may be free and equal, all men cannot be the same." She closes with a statement by Gandhiji.

> In the midst of the clamour for sectional rights, it might do us all good if we occasionally pondered on the words of the wise and saintly old man whom Indians call the father of their nation: in reply to a request from the United Nations Educational, Scientific and Cultural Organisation for his views on human rights, Mahatma Gandhi stated simply: "I learned from my illiterate but wise mother that all rights to be deserved and preserved came from duty well done."

MYSTICISM IN SHELLEY

[The author of this interesting study of one of the most spiritually inclined of English poets is **A. M. D. Hughes, M.A.**, Emeritus Professor of English Language and Literature of the University of Birmingham. He is the author of *The Nascent Mind of Shelley* and the editor of a collection of some of Shelley's poems.

The month of August played an important part in the life of Shelley; he was born in 1792 on the 4th, he met a tragic death at sea and his shore-washed corpse was cremated on the 15th-16th of that month in 1822 near Via Reggio. —ED.]

To contemplate the world of all of us as a shadow of reality; to be persuaded, in a phrase of Shelley's, that "Death lends what Life must borrow," or that "here" is the currency, but "yonder" is the gold; or to aspire to "see God" not by taking thought, but in entrancements that seem to the knower to unite him with the known: this, it appears, is to be a mystic. And, if it be so, Shelley is not a mystic in the last degree, for he wanted "peace" and never attained to the windless summit of the Mount of Vision. But the mystical frame of mind, the metaphysical conceptions and the transcendent longings—these he had.

Recall the "Ode to Mont Blanc," written in the summer of 1816. Silent, inaccessible, lost in the sky are the mountain head and the head of the mountain stream. Loud, many-coloured, many-voiced are the wastes and chasms of ice and snow, the forests of pine, and the torrent in the ravine. In the path of the glacier man, beast and insect, herb and tree, vanish or die; but far away the torrent is now a river watering grass and glebe. Under the high recondite Cause, life and death, making and unmaking, have their eventual ways; but here on these white heights destruction lords it. In a description of the scene written to Peacock almost at the same time as the Ode, Shelley is reminded of "Buffon's sublime but gloomy theory" of the entire planet one day bound in ice, and imagines "Ahriman enthroned among these palaces of death and frost" and busy with the "first essays of his final usurpation." But the Ode is in another vein. Like Job, whose Book he loved well, the poet is humbled by the majesty before him and dares not "charge God with foolishness" or with weakness. As a great tragedy, disclosing "the unfathomable agencies of Nature," fills him with "an elevated calm,"[1] so on the slopes of Mont Blanc he assures his heart in face of a Power too great to be evil[2]:—

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[1] "A Defence of Poetry."

[2] In l. 79 "But for such faith"—"simply by reason of it." The Boscombe MS. has "In such a faith."

Thou hast a voice, great Mountain, to repeal
Large codes of fraud and wrong....

Nor is that his only comfort. In the Essay "On Life," written, it seems, a little before this poem, he had discarded the dualism of mind and matter and taken from Berkeley what he calls "the intellectual system." Mont Blanc is the language of a mind, or rather the converse of minds, divine and human, conjoint authors of the great effects, each thereby a receiver and a giver. "All was as much our own," he writes, "as if we had been the creators of such impressions in the minds of others." Here, then, man has a sense of his greatness. For if the "silences and solitude" above the tumult were not tenanted, and if He who is there, the unmoved Mover, were not spiritual as man is, and spiritually known, not this stupendous mountain only, but the frame and stuff of all experience would have failed to be.

...The secret Strength of things
Which governs thought, and to the infinite dome
Of Heaven is as a law, inhabits thee!
And what were thou, and earth, and stars, and sea,
If to the human mind's imaginings
Silence and solitude were vacancy?

So far, however, Shelley's philosophy is short of its principal clause: namely, that the "secret Strength of things" is not Mind and Power only, but also Love. The righteousness of God is attested by the majesty of His works; His love by lovers' hearts. And with this addition the creed runs mainly on Platonic lines. In a famous passage of the *Republic* Plato raises his Idea of the Good "beyond existence and beyond knowledge," being like the sun, that from its separate height causes both the world that we see and the power of seeing. (And it is characteristic of Shelley that, with no direct knowledge of the Neo-Platonists, or hardly any, he lays to heart just those sayings of their Master that pleased them best.) We read, further, in *Timaeus* and the *Laws* that "the Father and Creator, who is past finding out," made all things "fair and perfect" as with the stuff in hand He could, filled His creatures with souls, and ever cares for them, small or great. If, however, in reading the *Symposium* we anticipate the later dialogues, and put "spiritual" where Plato wrote "ideal," the conception of the divine disposer will give way to that of the world's desire. We know God, Plato tells us,[1] more easily on the side of His beauty, for there we know Him with the aid of sense, and with that aid to begin with He leads us up from the love of the natural loveliness to that of the moral and that of the divine, till the Blessed Vision seals the sum. Nay, the whole creation—Nature and man, the dæmons and the stars—looks upwards to its author and end, as He in love looks down. Many a passage in Shelley echoes these conceptions. On a glorious morning in the valley of the Serchio in 1821:—

[1] *Phædrus*, 250.

All rose to do the tasks He set to each
Who made us for His ends and not our own.

In "never-wearied love" He "wields the world," and from below and from above "sustains" and "kindles" it. And He is not the wielder only, but "the fire for which all thirst" and in which all are merged in one:—

...I know
That love makes all things equal: I have heard
By mine own heart this joyous truth averred:
The spirit of the worm beneath the sod
In love and worship blends itself with God.

But then his heart misgives him. Love is king; but the kingdom is fearfully assailed. He can say with Plotinus, and passionately say, that, if the temporal order be but an image of the eternal, it could hardly be a fairer; yet the "sad defeatures" will look through and sear the heart: not only the curses of society—the kings and priests and wealth and war—but the ills they engender deep in the souls of men to the "self-contempt" that is "bitterer to drink than blood." The Manichean theory has a room in his hospitable mind and he holds on to it unconscious of any gainsaying from other inmates.[1]

More and more under the weight of what he sees and suffers his mystical *desiderium* comes on. And in these varying moods he is again the Platonist; for the temper of the *Symposium* differs in the same way from that of the *Phaedo*: here the signature of beauty over the whole world and the ladder of beauty to "the heaven above the heavens;" there the imprisoned soul panting to escape from time. At this point, however, Plato's sterner or maturer note definitely sunders them. Ask Plato how we are to shun the evil and possess the good, and he answers: By our will and choice. We must stand to arms in this life at the posts assigned to us and await the due relief. Or, if we are to talk of escape, there is only one: "for to fly away is to be like God as far as that is possible, that is to be holy and just and wise." These truths none of the greater mystics overlook; but Shelley is one of the others whose bent it is to lose the individual and his will to a usurpation by the divine.

True, there is Prometheus in the front of his poetry, and his heroes in history are Socrates and Christ, types of the self-conqueror and the leader. But these few are the "intercessors," who for the rest of us "plead before God's throne," and alone, as it seems, come up to the full stature of a man. True also, he allows to each and all of us in the heart of our natures a citadel of the soul which the enemy may beleaguer, but can never take. This is "a soul within a soul," a piece of a perfect mind, "which describes a circle around its proper Paradise that pain and sorrow and evil dare

[1] It is definitely avowed in two of his longer confessions: *Revolt of Islam* I. xxv ff., and *Prometheus Unbound* II. iv. It is like a tenant-at-will, who may be at any time evicted, but never actually is.

not overleap" ;[1] a mirror of the best and purest things; the well-head of love and all it accomplishes in life and art. But this high faculty moves not of itself :—

We are not the masters of our own imaginations and moods of mental being. There is a Power by which we are surrounded, like the atmosphere in which some motionless lyre is suspended, which visits with its breath our silent chords at will. Our most imperial and stupendous qualities, those on which the majesty and the power of humanity is erected,...are the passive slaves of some higher and more omnipotent Power. This Power is God.[2]

And if he can insist that only the pure in heart see God, or in other words that the suspended lyre is resonant as we may look after it well or ill, yet as a rule he forgets the fellow worker and thinks rather of the "passive slave" of "grace." Look through his lyric and his fiction, and the rhythm of life, single or collective, is the same: dead oppression and joyous insurgency, as of the buds in spring that "leap from their detested trance"; "visitations of divinity," "storms of Omnipotence"; and the rapture from beyond ourselves: At last even the distinction of the "sacred few" and the much less sacred many is swept away in the beautiful idealism of his poetry, when the day of the Lord comes, and under the outpouring of His spirit all Nature is warm and kind, and all men's wills are levelled up in love, and evil flees from us like a once stifling dream. But even in that prospect, or some approximation to it, he is not at rest; for he does not always believe in it. "The redeemed of the Lord shall come to Sion with songs and everlasting joy on their heads": few hands since the Hebrew prophets have struck those glorious chords with a passion like Shelley's; and yet there is a difference. The Hebrews were to march to a real city on the plane of time; and Shelley, inheriting the Bible and embracing the Revelation, expected a great age here and soon. But then in moods of misgiving the Hellenist supervened, and the expectation thinned to a dream of a type of justice "laid up in some heavenly place," and lastly thinned away in the longing for "a world far from ours." As early as "Queen Mab" he had laid to heart Plato's famous picture of the estate of men as prisoners in a cave, watching on the wall before them the fire-cast shadows of substantial things, these things themselves nought but the imagery of real ideas; and more and more the vanity we live in burdens his verse, and death changes in it from the brother of ruin to the brother of sleep, from a darkness to a longed-for light, till "life" and "death" bear each the other's meaning. We wage unprofit-

[1] "On Love." The conception of this sinless nucleus is familiar to the Christian mystics, but Shelley did not know them. It is affirmed by Plotinus and denied by some of his followers (Inge, *Plotinus* I. 261-264). I suppose Shelley took it from passages in Plato like the account of the sea-god Glaucus in *Republic* X. 611.

[2] "On Christianity."

able strife in a world

Where nothing is, but all things seem,
And we the shadows of the dream.

We face a stage curtain dight with "unreal shapes," till death draws it away for the intelligible scene. Or —in the well-known lines—life is a dome of many-coloured glass, till death shatters it and the "white radiance of Eternity" purges the stains it cast. And in the radiance not the moral conflict only, but change and difference will pass away, and the One gather up the Many and "withdraw their being to its own." Of that absolute and blessed unity the foretaste and the pledge is love; love that even here and now can "blend the worm with God."

With an intellectual passion that would fain see "all things only one" how can a poet thrive whose province is the manifold? Byron advised him to be rid of his metaphysics. But the high distinction of the pen that wrote the "*Letter to Maria Gisborne* and "*The Boat on the Serchio*," and wrote also the cry of Prometheus as the divine love approaches—

Life of life thy lips enkindle—

is an increasing synthesis, in Browning's phrase, "of Power and Love in the abstract and Beauty and Good in the concrete." And if the integration be still in a measure to seek, and the nympholeptic melancholy his strongest note, yet even as "the knight of the shield of shadow and the lance of gossamere," he is a power among men. For poetry sustains and blesses by casting our emotions in its special beauty; and who but Shelley has written of the mystical hunger, surely the deepest among them, in words and tones so strangely beautiful and delicately true:—

Though the sound overpowers,
Sing again, with your dear voice revealing
A tone
Of some world far from ours,
Where music and moonlight and feeling
Are one.

A. M. D. HUGHES

BURNING OF SILVER

The report that the rapid expansion of compost production in India is planned under the recommendations of the Central Manure (Compost) Development Committee at its first meeting held recently at Nagpur is good news for the growing number who recognise the close connection between natural fertiliser and the health-protecting quality of the foods grown. The Committee's recommendation that legislation be introduced to compel municipalities to convert the whole of their refuse and night-soil into manure should be speedily implemented. The fact, however, that so large a proportion of the cow-dung produced is at present used for fuel raises a major problem which the Committee recognises. A sub-committee has been appointed to study the issues involved and to prepare a plan for suitable tree planting to provide the villagers with alternative fuel. What Mr. F. L. Brayne has well called "burning silver and gold" must stop, and the natural give and take between the kingdoms be restored, but the scheme must not outrun the provision of cheap and readily accessible fuel of less extravagant type.

RURAL DEVELOPMENT IN INDIA

AN ASPECT OF POST-WAR RECONSTRUCTION

[**Shri Prem Chand Lal,** who was for over thirteen years connected with Dr. Rabindranath Tagore's Sriniketan project for village service at Santiniketan and is now with the Teachers' Training College, Ajmer, writes here of highly important practical problems. Many of the solutions to which he points are sound, but we should lay a greater emphasis upon the cultural aspect. India's villagers, fortunately, are not poverty-stricken culturally as they are materially, but there is need of helping them as well as city-dwellers to wider sympathies and deeper insight, and to the broader vision that knowledge of the world's best thought and the highest cultural achievements of all peoples could bestow. This may not practically be conferable tomorrow or next day, but let us not forget it as an aim. Lighting the villager's home is a desideratum, certainly, but kindling the light of knowledge and of aspiration in his mind and heart is more important still.—ED.]

Almost every day one reads about planning for the industrial, educational, economic and political development of the country. To formulate and carry out these plans requires large sums of money and the services of the best brains of the country. The most difficult task will be to find suitable men to carry the schemes into practice. High academic qualifications are not the only requirement. These men must possess the necessary experience and have the right spirit, and the right attitude toward the people they are going to serve. If a man is to be of real help in rural development, he must not only be thoroughly acquainted with all branches of agriculture, but also genuinely sympathetic with the village people, understand their psychology, and go to them as a friend and well-wisher and not as an official. Nothing is more fatal to village improvement than the attitude with which our rural people have so far been approached by those in authority. A poor village teacher has not been able easily to approach the high educational authorities and when he has done so he has been made to feel completely insignificant in their presence. Even the chaprasis have not failed to insult him. Even high educational and co-operative officials have paid their visits to the villages with a retinue of petty officers and liveried chaprasis. The result has been that the poor villagers could not call up courage to approach these officials with their grievances and problems. What a difference in Yugoslavia where high officials of the Co-operatives took the writer to visit a number of villages. They had no paraphernalia with them. The party lunched at a farmer's

house and drank in a village café which was frequented by simple peasants. These felt perfectly at home with the officials; there was not a trace of superiority or inferiority on either side. As a result of such an attitude Yugoslavia has made great progress in co-operative work. In all our dealings, individual and national, what is needed is a change of attitude.

As one who has had some experience in rural development, I should like to outline the plan of work to be carried out in our villages.

There should be a Director who, in consultation with his colleagues, experts in their respective lines, would plan, guide and direct all the work. He should consider himself their captain and they in turn should loyally carry out his directions, filled with a genuine spirit of service and not working for their bread and butter only.

An effective programme of rural development should cover health, education, agriculture, rural industries, electrification of villages, village-planning, recreation, co-operatives and village roads.

I put health first for on it depends the welfare of the rural people. Their poverty is largely due to their poor health, and it in turn to their ignorance, so the problems of health and education must be attacked simultaneously. The health programme should be both curative and preventive.

Even in Indian cities the number of doctors is inadequate; in rural areas it is appallingly small. Millions die mainly because of want of medical aid. Even where there are District Board Dispensaries, many villages are lying absolutely untouched. To make medical aid available to every villager, the Rural Development Department ought to divide each district into units, and provide each with a medical van and an ambulance car, something like the Mobile Medical Unit of the army. A number of such vans and ambulances must have been released after the war, and more could be built on the same pattern for use in rural areas. Minor operations could be performed in these vans, which could bring the more serious cases to the nearest central hospital for expert treatment. Another branch of this unit should engage in preventive work, educating the people by means of lectures, demonstrations, cinemas and posters in how to avoid disease by following the laws of sanitation.

If the Government finds this scheme too expensive, the work can be run on co-operative lines. The work of Health Co-operatives has been very successful in the villages round Santiniketan, as part of the Rural Reconstruction programme of Sriniketan. Three or four villages form a unit which maintains a self-supporting dispensary, managed by their elected Panchayat. The income from admission fees, determined by the Panchayat, forms the capital fund of the dispensary. Each member contributes one and a half

maunds of paddy annually, and subscribes one anna monthly. Members get medicine from these dispensaries at cost, and non-members at the bazar rate.

The scheme provides also that three such units shall form a Health Union, in which each Panchayat is represented by three elected members. For want of funds it has not been possible to provide fully equipped central hospitals serving a number of such Health Unions and treating the destitute free. The scheme, however, is sound and can be given effect in all provinces with necessary modifications to suit local conditions.

In India we have become accustomed to seeing appalling conditions of disease and poverty. Our rural population has first to be made healthy and provided with all the medical facilities which are theirs by right. They do not know their elementary rights. Those who are enlightened and privileged must fight their battle for them because in their well-being and prosperity lies the progress of the whole country.

Rural education must meet village requirements. The children of landless labourers will sooner or later drift into urban areas to improve their standard of living but, while not denying village boys the opportunity to enter professions other than farming, our aim should be to turn out better farmers and better craftsmen. Education should be given through the rural environment in such a way that the children may learn to appreciate and to enjoy village life, though it is not easy to make children appreciate village life as it exists today. Educationists in different countries and in different ages all seem to have one aim in common—the formation of character. For that we require as teachers men and women who themselves are of the highest character. Once a Headman told me why the children of his village did not go to school. When they went into the town, he said, they were always exploited by educated people. "No such education for our children," he concluded. We must admit that we, the city people, have not played fair with the villagers. Centuries of exploitation, especially of the rural masses, cannot be stopped in a day but, through proper education, village children can be taught self-respect and given the idea that citizenship involves not only rights but duties also. Meanwhile the city schools must teach their children the right attitude toward their less fortunate village brethren.

A problem which has assumed proportions unprecedented in our history is that of communalism. Its extirpation is a mighty task which has to be faced seriously. Communalism must be removed. With faith and determination it can be. The schools must attack the problem and teachers free from communal bias are the first prerequisite.

About the village curriculum I have written elsewhere. The need of our children, rural or urban, is

summed up in the following quotation :—

Greeting his pupils, the master asked : "What would you learn of me ?"

And the reply came : "How shall we care for our bodies ?" "How shall we rear our children ?" "How shall we work together ?" "How shall we live with our fellow-men ?" "How shall we play ?" "For what ends shall we live ?..."

And the teacher pondered these words, and sorrow was in his heart, for his own learning touched not these things.

Of these items the only one in which some sort of education is being given in some of our schools is health, but in a way that amounts to little because importance is given not to what one practises, but to what one knows. It is surprising that the health of the village people is not as good as that of the townspeople, in spite of their living in the open air, and eating more wholesome food. The chief cause is their ignorance, which borders on superstition. This ignorance is responsible for a host of rural problems. Indian foods, while perhaps the tastiest in the world, are about the poorest as far as their food value is concerned. Simple, wholesome and cheap meals prepared according to scientific methods should be provided in the village schools and demonstrations given to the village women.

Agriculture is naturally very important in rural development. Every province has an Agricultural Department and in every District there are Agricultural and Veterinary Officers. There are Government Demonstration Farms also. Our farmers have not benefited to the extent that they ought to have, because of the manner in which the work is being carried out. I would abolish Demonstration Farms and get certain farmers to put in improved varieties of crops and grow them under expert supervision. The crops grown under such conditions must give a higher yield, and then other farmers will see for themselves how to get more out of their land. The Agriculture Department should furnish free soil analysis and crop advice. Cultivators should be induced to change their cropping system, and put a certain area into vegetables and fruit if conditions permit. Sufficient grazing ground should be provided for each village and every effort made to improve the local stock and the milk-supply and get the price fixed according to butter-fat content. In rural areas within easy reach of large towns Co-operative Milk Marketing Societies will save producers duplication of labour and expense and assure consumers a better quality of milk at a uniform price. Nowhere are the cultivators busy 365 days in the year. The best way to supplement their income is by following some cottage industry. These industries will vary from region to region according to local conditions. There will always be a demand for hand-made articles. The Indian craftsmen were once not only artisans but artists. They were patronised by kings, but they have

died out because their works got replaced by cheap machine-made articles. The few village weavers that follow their ancestral profession cannot compete with mill-made cloth without improved types of hand-looms and learning to produce cloth of fashionable designs. Experts should go round the villages giving demonstrations in all kinds of village industries. In some provinces this is being done under the Department of Industries with very good results. When a group of people have taken to these industries, arrangements should be made for supplying them with raw materials and for selling their finished products. But in no case should the profits be allowed to be eaten up by expensive machinery installations. If overhead expenses are too high, the State must give the necessary subsidy to encourage and protect the cottage industry.

Research is necessary in the various cottage industries. Old industries must be revived and improved and new ones introduced.

Successful rural development demands good roads in rural areas. Without them villagers cannot go about easily to purchase their requirements and market their produce; medical vans and ambulances cannot reach the villages; children cannot go to schools; the Agricultural and Co-operative officers cannot visit remote villages.

India's road mileage is extremely small as compared with that of economically more advanced countries. As brought out in the Tata Study, *Roads for India*, it is only 0.22 to the square mile as compared with 2.02 and 1.03 for Great Britain and the U.S.A., respectively. The roads in those countries, moreover, are motorable. If India's cart tracks, bridle-paths and fair-weather roads are not counted, India has only about .075 miles of year-round serviceable roads to the square mile.

India can be said to be living in darkness literally, especially in the country. Most of the people cannot afford light of any kind in their homes. They take their evening meals before it gets dark and go to sleep soon after.

Hydro-electric power schemes have benefited chiefly towns and cities, except for irrigation projects, and yet India is predominantly a rural country. These village people are also tax-payers. Why should they be denied the minimum amenities of life? Brighter homes in every respect should be the goal of rural development.

The houses in our villages are mostly mud huts; sometimes the whole construction is of crude thatch. In European countries animals are far better housed than many human beings are in India. Beside palatial buildings, human beings may be living in huts not fit for animals. Architects should interest themselves in planning model houses. Since most village houses are built of mud, they cost nothing except labour and a little for the thatched roof, therefore village planning can

be the more easily carried out.

Recreation enters little into the life of our village people. The moment the children begin to walk, work begins for them. A Westerner has observed that seriousness appears very early on the faces of Indian children.

Cinemas, the radio, the theatres, sports and games of all kinds are for townspeople only. Even a gramophone is hardly to be found in the villages. One can imagine how dull life there must be. The villages can be divided into recreational units and vans carrying cinema machines and radio sets can visit these villages at regular intervals. Discarded games materials from schools and colleges can be collected, mended and distributed among the villages. Other recreational activities can be introduced and high-school and college students interested in social service encouraged to visit neighbouring villages to teach the children games and to entertain the villagers with dramas and musical programmes. Scouting on such lines as those of the Seva Samiti would be not only interesting and beneficial to the village children but also of immense value to the villages. The Brati-Balaka Organisation as conducted by the Village Welfare Department at Sriniketan has achieved wonderful results in the villages around Sriniketan. Its numerous activities comprise physical exercises, including drill and sports, excursions and rallies ; collecting varieties of paddy and other seeds, soils, etc., leaves of plants and herbs with a write-up of their medicinal and other properties ; keeping kitchen-gardens ; night-schools for those unable to attend day-school ; and social service such as cleaning up of the villages, clearing tanks of weeds, fire fighting, help in relief work and collecting weekly for the needy each housewife's donation of rice.

The aim of Co-operation is to make small farmers their own middlemen by organising them on a co-operative basis to undertake various processes connected with their work. *Co-operation is a spiritual movement which finds favourable conditions of growth in a people who have steadfastly fought to realise the ideal of equality.* In India the Co-operative Movement can be successful only to the extent that we develop in our society a high ideal of social relationship and of proper economic adjustment, but it has an important rôle to play in rural development.

There are many other phases of rural life that also have to be provided for. But if there are the Will and the Heart, all those phases will be tackled and village life will become healthy, prosperous and worth living.

PREM CHAND LAL

THE CULTURE OF MAHARASHTRA

[**Prof. S. R. Sharma,** Professor of History at Fergusson College, Poona, and the author of several works in the related fields of history and culture, writes here of a sparkling facet of Indian culture, the culture of the Marathas of West Central India, whose inspired poet-saints moulded their people's character, broadened their outlook and paved the way for their military and political achievements.—ED.]

Now that India has come into her own it is more necessary than ever before to study the nature of our inheritance very carefully so that we may conserve what is best in it, and also in order to discover whatever may be best in other cultures for assimilation into our own. This is no longer a purely academic or theoretical question for the delectation of mere scholars, but a vital national problem as well as one of world reconstruction. In the history of the progress of humanity we have now reached a stage when we can no more live, or even think, in isolation. Indeed, thinking and living have become aspects of a single process, and the one cannot be separated from the other. If, for our daily bread, we can no longer depend only on our native *jwari* and *badri* but must necessarily supplement it with Australian wheat and American corn-flour, how can we help thinking at the same time of the world's food resources on which our very existence has to depend? Despite the materialism with which we are surrounded and the economic facts which dominate us, it is still true that man cannot live by bread alone: we have to think, therefore, not merely in terms of agriculture but also in terms of Culture.

It is a truism that Culture is both local and universal. We may correlate the two by reminding ourselves that human civilization is a mansion built by many hands, and that its cultural apartments, too, are numerous and varied. This variety makes for richness and not contradiction, conflict or paradox. That a plant has many branches, seemingly divergent, and leaves, flowers and fruits, separated one from another, does not make a living contradiction of its existence; even thorns may be a part of its vital synthesis. In the storm-swept and tempest-tossed wilderness of the world today, India might very well present an orderly garden, if we but tried to live up to the spirit of our great culture. THE ARYAN PATH is just the forum where many might come together to learn to understand and appreciate one another; it is the world's emporium for the exchange of the world's richest wares. The Aryan Path was the path of assimilation and synthesis, not of opposition and rejection. It seeks to bring, even now, what is apparently contradictory together for the sake of better understanding.

Indian culture is a product of Indian history. All the peoples and provinces of this great country have made it what it is. In this brief article we shall try to ascertain the contributions made by Maharashtra to its enrichment. It is needless to point out that, like all other constituents of our country and civilization, Maharashtra has many things in common with the rest, as well as certain things which may be considered distinctive. It is for us to remember the one without being forgetful of the other, because it has been the eternal quest of India to find Unity in the midst of diversity. The culture of Maharashtra with all its distinctive features is essentially *en rapport* with the spirit and trends of Indian culture taken as a whole. Popular impressions of Maratha history and culture may seem to contradict this characterization, inasmuch as Maratha history was a history of revolt and not submission. But a closer examination and acquaintance will show that what we have said is also true.

The character and outlook of a people are well reflected in their religious ideas and institutions, their literature and art, no less than by their political history. In order to appreciate the culture of Maharashtra, therefore, we have to look not only at the significance of its outer history, but also into the inner and more intimate life of its people through the centuries. Before proceeding to do this, we might correct a popular misconception about the nature of Maratha history. The Marathas waged war against the Mughal Empire, not because it was Muslim but because it interfered with their independence. Shivaji's toleration of Islam has been acknowledged by the imperial historian Khafi Khan : he protected the *Quran*, Muslim places of worship and Muslim women ; Muslims were also entertained in his services. He fought against Aurangzeb, but fraternized with the Sultans of Bijapur and Golkonda for the common defence of the Deccan. The Peshwas, too, co-operated with the Mughal emperors in their moments of crisis, and the latter looked to the Marathas whenever India was invaded by foreigners. Though Nadir Shah left before Baji Rao got news of his danger, the Marathas fell to fighting against Abdali in the defence of our common Motherland. In the great rising of 1857 the Hindus and Muslims made common cause under the joint leadership of the Mughals and the Marathas. The Maratha struggle was, therefore, political and not religious in the sense of opposition to Islam. It was certainly religious in the sense of standing out for religious liberty against aggressive interference from outside.

In the actual happenings too we find that religious and political currents got mixed and influenced each other. In order to protect religious liberty it was necessary to organize politically ; and political organization could not be confined to mere administrative matters, but

in its national context and character also involved cultural sifting and reorganization. In fact, an intense cultural movement was the bed-rock on which the Maratha political activity rested. From the thirteenth to the seventeenth centuries, it was also fundamentally a religious and social movement. Before its political leaders like Shivaji and his coadjutors and successors appeared on the scene to give it a permanent shape and direction, in the form of a Maratha Empire, its creative leadership was in the hands of the saints and singers of Maharashtra. These were as often drawn from the masses who were ignorant of politics as from the classes. But though they seemed to be preoccupied, almost obsessed, with religion in the earlier stages, in course of time they interpreted religion itself in terms of the living present rather than of a remote eternity. This was the most important contribution made by the Marathas to our national culture.

We are concerned here not with the individual lives of the saints, so much as with the Maratha movement as a whole. If the tree is to be judged by the fruits borne by it, the Marathas may be said to have begun with mysticism but ended in pragmatism. Though the sources of their inspiration were spiritual, their achievements were practical. Maharashtra Dharma, it is not to be forgotten, culminated in Maratha Swarajya. The two aspects have been mostly studied as if they were two independent movements, whereas they were really one, and aspects of the same national resurgence. In this double achievement the work of the saints proved more enduring in its results than that of the politicians and the statesmen, thereby proving the truth of their teachings that things of the spirit are more important ultimately than things of the material world. Nevertheless, they inspired their people to intense, heroic and fruitful activity and not to a retiring passivity in the name of religion.

In this short article it is not possible to dwell at any length on all that might be said in support of this interpretation. We will give only a few illustrations. The first and the most essential service rendered to popular culture in Maharashtra by the saints was to use the language of the people as the vehicle of the highest thoughts. The Mahanubhavas had done this to a certain extent, but the most monumental work was achieved by Dnaneshwar who wrote his immortal *Bhavartha-Dipika*—popularly called the *Dnaneshwari*—in the Marathi dialect spoken in his time (*i. e.*, at the close of the thirteenth century). He could not have chosen a better work to comment upon than the *Bhagavad-Gita* which contains the quintessence of Indian philosophy. He did this in something like 10,000 *ovis* or verses which, like the *abhangas*, constitute a special feature of Marathi literature. To use a Marathi idiom, the result was that "sugar was added to milk"; such is the delicious effect of

reading the teachings of the *Gita* in the *Dnaneshwari*. Like the late Lokamanya Tilak—the most recent among the great Marathi commentators on the *Gita*—Dnaneshwar, too, laid stress on action.

Those that followed Dnaneshwar also composed in Marathi, thereby swelling the great stream of popular enlightenment into a mighty flood. Namdev, Ekanath, Tukaram and Ramdas may be mentioned as the most outstanding, though the number of the lesser lights is legion. They produced a symphony which is unique in several respects, together contributing to the great revival which bore Shivaji on its crest. From the point of view of purely political literature, Shivaji's time produced two important works, *viz.*, the *Rajavyavahara-kosha* and the *Adnapatra*, the former a dictionary of political terms and the latter a work on state-craft like Chanakya's *Arthashastra*, but more severely practical than theoretical. On the secular side, we may also state in passing, the Marathas produced a vast historical literature in their chronicles. They created the *povada* or popular ballad which is peculiar to Marathi and discharged a very effective rôle in spreading important news as well as inspiring the Marathas with martial ardour. Indeed, the spiritual and political spirit of Maharashtra may be said to have been sustained, respectively, by the *abhangas* and the *povadas* which were unique and powerful vehicles of popular instruction. Few other peoples can point to so many and such effective media for the dissemination of national ideas, sentiments, institutions, movements and culture as the Marathas.

In both respects—religious and political—the Maratha movement was a mass movement. There were in it people drawn from all ranks and classes. The saints included farmers, tailors, gardeners, petty traders, maid-servants, mahars and even prostitutes who had repented of their evil profession. The *bhajans*, *kirtans*, and pilgrimages *en masse* to Pandharpur and other holy places, produced a volume of national activity rarely met with in other parts of India. Reading about all this, one would imagine that the people were obsessed with religion and neglectful of the practical problems of this world. Yet, side by side with the tinkling of temple bells and bhajan-cymbals we witness the forging of arms and armour, strenuous activity in building forts—which stud the whole of Maharashtra even to this day—and the creation of a fleet of fighting and trading ships. These do not indicate that the people were preoccupied with mysticism and metaphysics to the exclusion of all other interests.

The saints and mystics of Maharashtra have been compared by competent critics to those of other lands, including Europe, and the parallels are both frequent and striking. One has even gone to the length of suggesting that Tukaram was influenced by Christianity. The existence of common ideas, expres-

sions and similes is an indicator of the universal elements in the Marathas' gospel and way of life. It shows that the saints and mystics of Maharashtra were members of a universal brotherhood. To that extent Maharashtra becomes an integral part of the spiritual world, which brooks no border or breed.

The spirit of synthesis is also displayed in Maharashtra in the creation of that splendid trinity of Dattatreya, composd of Brahma, Vishnu and Maheshwara, which is one of the favourite deities of this province. Hence the sectarianism which tore the people of other parts of India into warring factions, found no foothold in Maharashtra. This may have been the result of the essential rationalism which characterized the teachings of most of the saints. These may have retained many features of orthodoxy in their daily rituals, but they were also iconoclastic in several other respects. Many of them demanded: What good are the stone-gods daubed with vermilion (*sendur*) who are unable to take care even of themselves when they are smashed by the Turks? They emphasized the spirit more than the dead form. They compared the man without spiritual vision to the peacock's colourful train which, while it displayed several eyes, was nevertheless without sight! They cared little for old conventions. Dnanadev was himself the son of a sanyasi who had returned to the householder's life and been excommunicated for it. Choka the mahar asked: "Is the sugarcane the less sweet because of its curved or crooked form?" Ekanath the Brahmin shocked orthodoxy by openly breaking the caste rules. Dattatreya was often represented as a Muslim *faqir!*

In short, the culture of Maharashtra was activistic without being unspiritual, religious without being sectarian, and popular without falling from the great heights attained by Hindu philosophers in all ages. With all its provincial distinctiveness it was Indian and therefore truly universal.

S. R. SHARMA

ANIMAL DAY

One of the marked features of our civilisation is thoughtlessness about animals, often leading to cruelty. It is good that for the last few years a special day is dedicated to our brothers —beasts, birds and reptiles—and its celebration on the 4th of October is planned by the World League against Vivisection and for the Protection of Animals.

NEW BOOKS AND OLD

EDUCATIONAL THEORY AND PRACTICE IN ANCIENT INDIA *

[Prof. Radhakumud Mookerji, who contributed to our May 1938 issue a penetrating essay on "Education in Ancient India," has developed the fascinating and important theme in a voluminous study recently published. In pursuance of our policy of bringing into suggestive juxtaposition, wherever possible, Eastern and Western reactions to a significant line of thought, we are presenting together here the formal review of this work prepared by **Prof. W. Stede** of London and the stenographic report of the oral review—naturally longer than Dr. Stede's and regrettably somewhat condensed to meet our space limitations—which was given by **Shri K. Guru Dutt,** Director of Food Supplies in Mysore State, before the Discussion Group of the Indian Institute of Culture at Basavangudi, Bangalore, on the 24th of June 1948.—ED.]

I

The author, well-known to all students of Indian History and Antiquities, well-versed in the tradition of his home-land and treating the subject with clear judgment and sympathetic understanding, presents us here with the ripe fruits of long studies. Historical orientation in the field of Education has hitherto been wanting, and the study of India's records of ancient education has been neglected. Professor Mookerji has rendered an inestimable service not only to the historian but to all who are looking to the achievements of India at the height of her cultural development as examples for their own present-day aspirations.

Education in the old days was a catholic and liberal affair which incorporated all modes of thought and was not restricted to particular philosophical sects, in spite of its religious colouring. This the author wishes to indicate by the subtitle "Brahmanical and Buddhist."

The outstanding merits of the book are too numerous to be dealt with in detail: we can mention only some characteristic features of general interest.

In the Brahmanical section Professor Mookerji deals with Vedic education, Sūtra and Śāstra literature and the six Schools of Philosophy, with a weighty chapter on Yoga (the "crown-jewel" of the systems and most important from the educational point of view), and education in the Epics. We hear with gratification that women took a considerable part in this field: there are ṛṣikās in the *Rigveda;* they are referred to in the Upanishads, and Brahmanic bhikṣunīs are mentioned in the *Rāmāyaṇa.* The author gives valuable information about centres of training (seats of sacrifice and courts of kings), of which in the Epic Age Ayodhyā (Oudh) was the most famous.

* *Ancient Indian Education (Brahmanical and Buddhist).* By RADHA KUMUD MOOKERJI, M. A., PH. D. (Macmillan and Co., Ltd., London. 42s.)

We are in full agreement with the statement in the Buddhist section that Buddhism is but a phase of Hinduism and the Buddha himself a product of the Brahmanic system. We acknowledge with the author the general indebtedness of Buddhism to Brahmanism, a fact which is also evident in the wonderful chapter, rich in yield, on the Jātakas, where we come across the two very famous seats of learning, Taxila and Benares. This is followed by a chapter on education in later centuries (5th-7th) as described by the Chinese Pilgrims, and the cultural intercourse between China and India is fully discussed and referred to again at the end of the book, with emphasis on India's credit in this respect. The concluding chapter deals with the fascinating subject of ancient Universities, among which Nālandā was the most renowned, followed by Mithilā and Nadia.

We are grateful to Professor Mookerji for this admirable work with its wealth of material, concisely and clearly presented, enriched by many beautiful plates and other illustrations, and (last, not least) supplemented by a copious and very useful Index.

W. STEDE

II

It was several years ago in Mysore, when I was a science student, that I came in contact with Dr. Radhakumud Mookerji, so I knew of him then, as well as later on. Even recently, I have had occasion to read Dr. Radhakumud Mookerji's books. He is content to be almost obscure; he does not seek publicity. This is only one of his works. It is not one of his main lines, but is a side-line. That he should turn out a *magnum opus* on it of this size! It shows a wide acquaintance with all the sources. It is, indeed, our good fortune that, in the compass of one book, we have collected together here, practically from every source available, all the information about Indian education. It fills a great need in this field. I saw this book when I was in Delhi at the end of April and the beginning of May. I cast longing eyes on it. I inquired about the price, and I was told Rs. 33/-, so I fingered it, hesitating whether to buy or not to buy, and then I said, "If I am destined, it will come to me." And strangely, within a week of my return here, I was offered this book for review.

It is not a reading book, strictly speaking. It is a reference book. It contains almost everything regarding Indian education directly and indirectly. You find very excellent summaries of the *darśanas*. Each one has a chapter, and very able summaries, particularly Yoga. In that he is interested and, if I may make a guess, it is not purely academic interest. He has insight into the Yoga system and it receives a certain pre-eminence.

The book is in two parts: one deals with Hindu or Brahmanical education and the other with Buddhist education. The two parts are of almost equal size; the book is well-balanced. One idea strikes us. Dr. Mookerji is at pains to make out that there is no difference between Hinduism and Buddhism—there is an essential unity. I myself was one of those who had the idea that Buddhism was a reaction, that it presented the other side of the medal. Recent reading has removed that idea,

and I believe they interpret each other. You cannot tell which is Buddhism and which is Hinduism. We read in the Chinese travellers' accounts that kings of those days recognized all the religions, and that every household had one brother a Hindu, another a Buddhist, and there was no hostility, no antagonism. Hinduism and Buddhism interpret each other. There is no kind of fundamental or deep-seated antagonism; the colours that form their background are essentially one, and the ideals behind both these great religions can be summed up in a single word which is common to both, and that is *Dharma*. If anything is revered in Hinduism and in Buddhism it is *Dharma*. Dr. Radhakumud Mookerji refers to that in a few sentences at the very commencement of his book.

He gives a very able introduction to the whole theme. The fundamental principles and the social, political and economic life were welded into a comprehensive theory. Practical application follows theoretical ideas. The *Dharma* of education was to conduce to the fulfilling of *Dharma*, each according to his own background and tradition, in such a manner that his own life was fulfilled and the social obligations kept intact, so that they flourished.

Coming from *Dharma* to culture: It is the background. Dr. Mookerji says that India is really not a geographical entity; it is a cultural entity:—

> The Country was their Culture and the Culture their Country, the true Country of the Spirit, the "invisible church of culture" not confined within physical bounds. India thus was the first country to rise to the conception of an extra-territorial nationality and naturally became the happy home of different races, each with its own ethno-psychic endowment, and each carrying on its particular racial traditions and institutions. The political and social reality for Hindus is not geographical, nor ethnic, but a culture-pattern.

This Dr. Mookerji relates to *Dharma*, and he illustrates how the aim of education has been to fulfil this culture-pattern, like the unfolding of a flower, each having his own individuality. One point he stresses with regard to what you might call the culture-pattern is that "in political organization, India has believed more in group-life, which has received full scope throughout. It has had a most exuberant and luxuriant growth on the Indian soil, illustrating in the manifold forms of its organization all the vital and natural modes and forms of human association." That group organization, commonly known as the caste system, has been the subject of criticism and misunderstanding. It is for that reason I am bringing to your notice his appreciation of it: "India, indeed, thus offers the best study in group-types, and in group-organization in which is now being increasingly found in the West, 'the best solution of popular government.'" He has some interesting remarks about modern democracy:—

> The revolt against modern democracies is not mere party politics or expediency but Nature's own revenge against the violation of her laws by Man in his political arrangements. The Group has not been given its proper place in the organization of individuals into the State. The democracy of today stresses alternately the Group and the Individual. Hindu thought affects a happy compromise by placing the worth of the real Personality above all things. The concept of Personality is the point of meeting of the social group and the biological individual.

I think that in these few sentences you have practically the theme that Dr. Mookerji is trying to illustrate: The development of personality in such a manner that its own individuality is

the object of culture, but an individuality organically fitted into the group. Such a realization was called Purushartha. When you speak of Purushartha you do not think of a self-centred man.

> The ideals of the group, its scheme of values, and the realities that the group-tradition conceives as supreme, must be clearly reflected in the mind of the individual.

He says that the need can be achieved only through a course of training that reshapes the psychic and bodily life of man. In this the individual was to be reared, but not for his selfish uplift; although the individual was the aim of culture, individualization was not the metaphysics behind the culture :—

> Thus the Individual must merge himself in the Universal to escape from the sense of change, decay, and dissolution. The Absolute is not subject to change. Individuation is Death, a lapse from the Absolute. Individuation results from the pursuit of objective knowledge, and this has to be stopped. Thus the aim of Education is *Chitta-vritti-nirodha*, the inhibition of those activities of the mind by which it gets connected with the world of matter or objects.

When I found such a sweeping statement, as if this was the objective behind all education, I had some doubts, but when I went through the book, I found Dr. Mookerji had good grounds for this point. He says, "The pursuit of objective knowledge is thus not the chief concern of this Education." Not information but insight. "Individuation shuts out omniscience. Individuation is concretion of the Mind." The aims of modern education are based on knowledge as information about the external world but "the Universe is not limited to what is revealed by the mere bodily senses which man shares with the lower animals."

> ...man's faculties of perception are not necessarily limited to the five senses; and... mental life is not entirely bound up with or completely dependent upon what is called the cerebral mechanism or the brain. It is, therefore, considered as the main business of Education to open up other avenues of knowledge than the mere brain or the outer physical senses. It seeks to educate the mind itself as the creative principle in man, the creative principle of his culture and civilization. The Mind is its supreme concern and objective, the chief subject of its treatment. It seeks to train the Mind as the medium and instrument of knowledge, transform the entire psychic organism, overhaul the mental apparatus itself, rather than to fill the mind with a store of learned lumber, objective knowledge. It addresses itself more to the principle of knowing, the roots from which knowledge springs and grows, than to the objective content of knowledge. The chase counts more than the game.
>
> Its method, therefore, is the method of *Yoga*, the science of sciences and the art of arts in the Hindu system, the science and art of the reconstruction of self by discipline and meditation. Yoga is defined as *Chitta-vritti-nirodha*.

I think the main difference between education as understood and practised in modern as against ancient times is summed up in this paragraph.

Coming now to actual institutions, Dr. Mookerji stresses the point that India has believed in the domestic system, and not in large-scale mechanical methods.

> Artistic work is the product of human skill and not of the machine. The making of man depends on the human factor. It depends on individual attention and treatment to be given by the teacher. Here the personal touch, the living relationship between the pupil and teacher make education. The pupil belongs to the teacher and not to an institution or the abstraction called the school. A modern school teaches pupils by "classes," and not as individuals with their differences.

After describing the daily life of the student, the discipline that was involved, he goes on to show how the teach-

ing was imparted through a succession of teachers. There was a regular tradition of succession of teachers, and this knowledge was mostly conveyed in a peculiar form, namely, in the form of the *mantra* or *sutra*, an abbreviated, tabloid form of knowledge by which the teacher gave you a hand—it was a handle by which you could catch the vast body of knowledge.

Finally he refers to the doctrine of *Śabda* or sound, how sound itself has a certain potency. We think of words as words, but this was something more, as in the Bible: "In the beginning was the Word, and the Word was with God, and the Word was God." That was the idea behind all education, and the sacredness of words was appreciated. If we use words in a peculiarly secular or mechanical manner, the results will be one thing, but the mode of education was the integration of the different life processes. The student not only learnt, but had to do something. He had to tend the teacher's cattle. He had to practise humility. He had to wait for the proper time to ask questions, and then the highest wisdom would be imparted in an effortless manner. That was the aim and effort of this education. This was described as *Darśana*. The pupil's eyes were opened to see things as they actually were, not as they might be fancied to be. He saw. He had a vision. That was the goal of all education.

These are the contents of the Prologue. It summarises the theoretical background of the volume. Then the author goes on to the Vedic concepts and terms, then to what education was in the Vedic times, through the various stages, from the *Rigveda* to the other Vedas and later Vedic education, and selects from the Brahmanical, the essential Vedic concepts.

Afterwards he goes on to describe how knowledge was not kept as a close preserve. It was open to all. It was not the special prerogative of the Brahmins. It was open to Kshatriyas. Women were not excluded. And finally we find in the *Vedas*, as well as in the *Upanishads* and other Śastras, that there tend to be *parishads*, or small assemblies, and big assemblies. There was a certain kind of vital knowledge all over the country, and a burning desire not to stop but to reach the goal, and we have reason to believe that this goal was rea ched by some.

Professor Mookerji speaks afterwards of the aims of education. He says that the entry upon education, the initiation, was considered as a second birth. The student became altogether different, and was called a *Dvija*. It was something which initiated a young boy, which marked a break with his past life; after that he was twice-born, and he had to observe the ideals of Brahmacharya until he had completed his education by the age of twenty-four, and then he would return home again, to marriage with its own significance.

Then he stresses the fact that the teaching was essentially by word of mouth. Oral teaching. And not merely the word but the teacher also counted, because the same word said in a different context by a different mind might convey a different impression. That was the source of education, not the mere word alone, which is now the means of education. Along with this rule, went the stress on the development of memory. On that point I

think ancient India has much to say which is not said in any other country. The entire body of the Vedas was conveyed purely by memory. It is becoming a lost art, but we have heard how Bhartrihari was once performing his ablutions in a foreign country when he heard some local people quarrelling. Later on they went before their King and laid before him the dispute for settlement. And he said, "Is there any one who can bear witness?" So they remembered Bhartrihari and brought him to the court, and we are told that Bhartrihari, who had heard the conversation, repeated it entire. On being asked some questions, he did not understand. He said "I am simply repeating the words that fell on my ears."

I have already referred to the claim that Buddhism was not separate from Hinduism but another aspect of it. Dr. Mookerji develops that idea here. In describing education in the Buddhist scheme, he gives all the details. Buddhist education had two different aspects. One was the monastic aspect, the Sangha. The monks lived by a certain discipline. Against this, there was the lay public, and these had a different scheme of education and discipline. About this period, we are fortunate in having the accounts of eye-witnesses, mostly Chinese travellers, who came to India to study the scriptures, to study Buddhism in this country and the ways of the people. I came across it for the first time in Dr. Mookerji's book that India was called by the name of "Yin-tu," meaning "Moon." The idea is that when the sun sets, the moon continues to illuminate the world. It was India who could give the Western World the Wisdom after the death of the Buddha.

Dr. Mookerji gives the names of numbers of scholars, legendary or otherwise. He gives their knowledge, the extent of their learning, and their special merits. It seems that later on the peaceful movements of these scholars were interrupted. But it is strange that even Kublai Khan sought Indian monks for translating. He could not find any! Such was the scheme of Indian education and such the production. There are hundreds of names. There may be thousands which are not listed. The whole course has been traced by Dr. Mookerji in a very masterly fashion.

I have tried to summarise a big book in the course of an hour. It will amply repay you to look into this book.

K. GURU DUTT

Background to Modern Thought. By C. D. HARDIE. (Thinkers' Library No. 123, C. A. Watts and Co., Ltd., London. 2*s.* 6*d.*)

Professor Hardie has written a little book covering the whole background of modern Western thought, touching all that to the Westerner seem to be important factors that have contributed to the growth of our present-day outlook. He begins with the contributions of early Greece, reviews—unlike some other books on the same subject—the influence of the political and social ideas of the Middle Ages and the Renaissance, and ends with a discussion of our scientific and atomic era, pleading for centring education round science just as the Middle Ages centred their education round Latin.

One defect of the book, which in the present age of one world and one

philosophy cannot but be regarded as grave, is the almost complete neglect of the contributions of India and China to the sum-total of world culture: their contributions are not insignificant. Little is said about Buddhism; and, though the author devotes a chapter to Islam, he is generally inclined to the view that it is of "particular value to primitive societies." But he does not discuss what kind of religion would be of value to civilised societies. He notices with some approval that, in spite of the high level of illiteracy in India, the country did not expel the army of occupation by tearing the soldiers limb from limb, as an "educated" country would have done, but by practising non-co-operation. But he does not enquire what it was in their outlook that made the Indians adopt that method.

The author's advocacy of science and of education organised around science, as a panacea for modern barbarism and brutality, will not appeal to many, when he himself admits that both are characteristic of modern "educated" countries. No country is supposed to be "educated" if it is not scientifically advanced. If the advocacy is for the reason that scientific education promotes reasonableness and a rational outlook, so do the Arts and the Humanities, though they should not be identified with Latin grammar and religious dogmas. The antidote for brutality and barbarism is not merely knowledge about nature's forces, which may produce just the opposite result, but the control of one's impulses and passions, in one word, self-control according to ideals rationally formulated. The author's inclinations are towards logical positivism, though he does not seem to be its whole-hearted supporter. But he reduces ethics to a statement of one's likes and dislikes and advocates dissociation of ethical statements from theories about the universe. Both destroy the very roots of ethics; for when any person asks himself why he should act thus and so when his own likes and dislikes incline him to a contrary course, the fear of the policeman alone would give him the answer. Because Christianity committed mistakes and the moral codes of our ancients contained blunders, religion and ethics should not be treated thus. One might as well say that, because ancient scientists committed errors, science should be abolished. Science is rationalised knowledge; and ethics and religion also can be rational. But so far few Westerners and few of the leaders of institutionalised religions have recognised that.

The same attitude of the author is revealed in his view of the rôle of philosophy. He opines that it should be both analytical and speculative. But the value of speculative philosophy, for him, lies in correlating "those experiences of the philosopher which he does not share with other people." Thus philosophy is made a personal and subjective affair and not an affair of reason, which, by postulating interconnections between the fundamental concepts of our experience furnished by special sciences ranging from physics to sociology, tries to present us systematised knowledge and a guide to life.

This criticism, however, though seriously and sincerely made, is not meant to detract from the value of the book, which can be read with profit by all. It is extremely readable, informative and stimulating.

P. T. RAJU

THE GREAT CHARTER OF RELIGION *

Professor Radhakrishnan the savant has come out with a splendid volume. The sixty-seven page "Introductory Essay" examines the *Gita* view on many philosophical and religious problems bearing on modern life.

The ancient commentators, Sankara, Ramanuja and Madhva, have all treated the *Gita* as supporting exclusively the doctrines of their respective systems. In their effort to establish this they have all indulged in polemics and dialectical controversies. Each of them has criticised the rival interpretations as misleading and false. Thus they have made the *Gita* a sanctified mummy of their respective schools of thought, a sectarian tract, and have attempted ingenious interpretations, forcing the verses to support the doctrines they hold.

Modern interpreters of the *Gita*—Shri B. G. Tilak, Sri Aurobindo, Mahatma Gandhi, Tagore and Radhakrishnan—have all held the view that the *Gita* is not a sectarian scripture, but the gospel of non-dogmatic, rational, progressive, scientific Hinduism. "It represents," Dr. Radhakrishnan writes, "not any sect of Hinduism, but Hinduism... not merely Hinduism but religion as such." "It is a religious classic, not a metaphysical treatise." It states the essential principles of universal spiritual religion. It touches a world wider and deeper than wars. It is a powerful spiritual factor in the renewal of spiritual life. It sets forth a tradition which sees truth in its many-sidedness and believes in its saving power. It is not something that is brought into being by works. It is a making known of what was hidden.

Radhakrishnan steers clear of many difficulties. He holds in essence that the *Gita* is a valuable aid for the understanding of the supreme ends of life.

Every scripture has two sides, one an eternal element, another the temporary and perishable form in which it is expressed.

"The intellectual expression and the psychological idiom" are the products of the times and they have to change from time to time if we are to bring the truth of the scripture to the hearts of our generation. The ancient commentators have written in the language and the idiom suited to the mental background of their age. We need today a form and idiom appropriate to our habits of mind to understand the eternal truths enshrined in the *Gita*. Radhakrishnan's interpretation answers this urgent need. Familiarity with our scriptures has not produced contempt, but something which is almost as bad. We have developed a "reverential insensibility," "a stupor of the spirit" and an "inward deafness to the meaning of the words." This is due to outmoded ways of expression. The *Gita* is neither old, nor new, it is eternal.

The translation is easy, flowing and faithful to the original. The notes on each verse are full of learning and light. The comments charge the verses with great significance and fix them in our mind. At times the notes illuminate and remove doubts from our mind. On

* *The Bhagavadgita.* With an Introductory Essay, Sanskrit Text [in Roman Script], English Translation and Notes by S. RADHAKRISHNAN. (George Allen and Unwin, Ltd., London. 7*s.* 6*d.*, Paper; 10*s.* 6*d.*, Cloth)

more than a dozen occasions the terrific topicality of the message of the *Gita* is brought home to us.

Radhakrishnan reconciles the antithesis between Godhead and God (Nirguna Brahma and Isvara), holding that they are not two but one, viewed now as the intuitional highest, and at another time as the logical highest. The God of the *Gita* is deeply interested in the active struggle that is going on in this world between good and evil. He is an active sharer in the travail of the world. He is "the great Samsarin" in the words of Sankara. (Commentary on the *Vedānta Sutra*, I. I. 5)

> The Personal God of the universe has a side in time which is subject to change....God is responsible for both the ideal plan and the concrete medium through which the ideal becomes the actual, the conceptual becomes the cosmic.

God is the impersonal Absolute and the immanent Will. He is not identified with the cosmic process (as the pantheists hold) for He extends beyond it. He is not an emergent deity at the *nisus* of evolution as Alexander envisaged Him. He is not a mechanical or a vital impersonal principle working blindly. He is at the heart of all, sensitive to our desires, responsive to our needs, and akin to our spirit. His avatara is not a bygone appearance, but a perpetual event. "He comes, he comes, he comes for ever," as Tagore put it.

The conception of the avatara, the positive interpretation of *mayā* as the Lord's power ("time is the moving image of eternity") and the refutation of the illusory nature of the universe, the insistence on the preservation of reverence for life, as the exhortation to incarnate the eternal values in life, and the problem of evil are profoundly discussed in the notes and the Introductory Essay.

Throughout the book Radhakrishnan is persuasive but he is never harsh in any interpretation. His stress is on the synthetic outlook of the *Gita*. He holds that the *Gita* requires us to unite the two "great centralities of religion," vision and energy, "salvation and social service," "God and the world." One without the other is like a torso and not a finished statue.

Radhakrishnan's interpretation of the *Gita* stands on a par with that of Tilak, Aurobindo and Gandhiji and the four constitute a valuable heritage.

P. NAGARAJA RAO

Mysticism in Religion. By THE VERY REV. W. R. INGE, K.C.V.O., F.B.A., D.D., Formerly Dean of St. Paul's. (Hutchinson's University Library, London. 12*s*. 6*d*.)

This is an important and interesting book on the philosophy of religion, but the Very Reverend Dr. Inge doubts "whether a very old man ought to write a book even if he is asked to do so." The reply is that, on a subject like Mysticism it is the very old that ought to write even if not asked. For, the author is "a traveller who has gone a journey," like the old Cephalus in Plato's *Republic*, which others may have to go, and so we ought to inquire of him: "Whether the way is smooth and easy or rugged and difficult."

Books on the philosophy of religion are apt to treat Mysticism as a "state" of consciousness; even the well-known Gifford Lectures by William James on *The Varieties of Religious Experience*, I fear, treat Mysticism as a "Variety" only, and as a "state of consciousness,"

instead of "as religion in its most concentrated and exclusive form"; while psychologists are apt to emphasise too much the pathology of Mysticism. This book avoids both attitudes, not treating Mysticism either as a branch of psychology or of psychopathology.

Mysticism deals not with states of consciousness, but with ultimate reality, or it is nothing. It belongs to philosophy, if with the ancients we define philosophy as the art of living and add that the unexamined life is not worth living.

Religion and philosophy are both "ways of living" and for those who believe in the affirmations of the religious consciousness, the source of Authority in Religion is not outside but in the "inner light or testimony of the Holy Spirit."

There are eleven chapters, including the Master Mind Lecture on Plotinus, read before the British Academy; and there is evidence of an increasing and, to my mind, a welcome, appreciation of Indian philosophy and thought. Besides the chapter on Plotinus, there are chapters on: "Greek Mysticism," "Time and Eternity." "Symbolism and Myth," "The Problem of Personality," and one on "The Philosophy of Mysticism," in which the relation between Mysticism and the philosophy of absolutism seems to me to be very well stated. Mysticism

is a philosophy of absolutism, which offers an experimental proof of itself. The proof is terribly hard because it requires the dedication of the whole life to an end which is not visible when we begin to climb. Our world must change again and again, and we with and in it. The pearl of great price is there, and within our reach, but we must give all that we have and are to win it.

But the former Dean of St. Paul's is not content to discuss the past of Mysticism and Religion. What will the future Religion be like? He thinks and believes confidently, as only those who have abundance of faith can, that there will be a revival of Religion, and that the future Religion will be a "Spiritual Religion" and independent of the Churches; this prediction is, naturally, concerned with the West.

I am venturing to predict a revival of spiritual and unworldly religion in this country, and no doubt in other parts of Western and Central Europe. I base this opinion partly on the tendency of human nature to seek for compensations. Now that all the idols of the last century are lying broken at the foot of their pedestals, now that what the Catholics call the last Western heresy, the belief in an automatic Law of progress, has been so far disproved by events that it has become a manifest absurdity; now that we are losing faith in our political institutions, it is plain that we must either give up hope, as St. Paul accused the pagans of his day of doing, or once more fix our hearts where the joys are to be found, namely, on God and the eternal world.

It is not possible to offer a detailed discussion of this interesting book. I will, therefore, content myself with citing a noble passage from Plotinus quoted by the Very Reverend Dean Inge:—

We must not be surprised that that which excites the keenest of longings is without form, even spiritual form; since the soul itself, when inflamed with love for it, puts off all the form which it had, even that which belongs to the spiritual world. For it is not possible to see it or be in harmony with it, while one is occupied with anything else. The soul must remove from itself good and evil and everything else, that it may receive the One alone, as the One is alone....

He who has seen it knows what I say.... But the vision is hard to describe. For how can one describe, as other than oneself, that which, when one saw it, seemed to be one with oneself?

N. A. NIKAM

Wordsworth's View of Nature and Its Ethical Consequences. By NORMAN LACEY, M.A. (Cambridge University Press, London. 8*s.* 6*d.*)

This latest study of Wordsworth endeavours to find out what the poet's view of Nature actually was. It might seem a little late in the day to ask this. Yet, the fact is, people think they know what his philosophy of nature was, without really knowing it at all. This is not surprising, because Wordsworth himself was confused about many things and was never very clear in his head about anything. One of his worst confusions was that he took philosophy as seriously as he took mysticism. So did Coleridge. In this matter he was tripped up by the age in which he lived. We are not so entangled in secondary issues now, and there is nothing redundant today in a critic's asking again what Wordsworth's view of Nature was.

Let me say at once that Mr. Lacey goes to the heart of the matter by saying in effect that the chief thing about Wordsworth is his *experience* of Nature, not his thoughts concerning that experience. His thoughts are neither clear nor consistent. He did not give due value to his mystical experience. He did not concentrate upon that. He went off into endless philosophising and moralising about Man. Mr. Lacey sees this; he sees that the experience was everything, but that Wordsworth let it go: "The tragedy was that he let it go because he did not value it sufficiently." That is well said. Unfortunately Mr. Lacey does not value it sufficiently himself. For he immediately draws a red herring across his theme by writing as follows:—

> If Wordsworth, instead of being content with having such experiences and thinking of the glory of the human mind which was capable of receiving them, could have thought only of the Giver of them, he might have come within sight of that destiny to which in an earlier mystical experience he had been dedicated. He might have been led to consider that if the spirit interfused throughout all creation had really created men as the highest of all earthly beings, that spirit could hardly be less personal itself. From this thought of the spirit as supra-personal rather than simply impersonal, infinite, it would have been but a short step to the thought of the possibility of a personal relationship between the spirit and man. And this thought might have opened the way for him to a real understanding of Christianity.

It is hard to make much meaning out of that. And why drag in Christianity at that point? It would not have been more irrelevant to have written Hinduism. But readers of THE ARYAN PATH are perhaps accustomed to this sort of thing from the West. It is a pity. But I hope I have made it plain that Mr. Lacey's approach helps to clarify the fundamental issues.

JOHN STEWART COLLIS

The Tales and Teachings of Hinduism. By D. S. SARMA, M.A. (Hind Kitabs, Ltd., Publishers, Bombay. Rs. 3/-)

Intended as a high-school text-book, impliedly for India, this popular presentation strikes the reviewer as being admirably suited for bringing Hinduism to life for ordinary Western readers. Much more space is given to the stories than to the placing of Hinduism in relation to the other great religions of the world or to the admirable exposition, cogent and succinct, of the cardinal teachings of Hinduism with its lofty ethics and philosophy, its adaptable

code and its graded approach to the spiritual heights. The moving natural touches in the delicately presented "Leelas of Krishna," like the beautifully condensed stories of the *Ramayana* and the *Mahabharata* and the famous legends of Dhruva, of Prahlada, of Harishchandra and of Savitri and Satyavan, each with its unobtrusive moral purpose, elevate while they entertain.

E. M. H.

Lawless Youth. By MARGERY FRY, M. GRUNHUT, HERMANN MANNHEIM, WANDA GRABINSKA, and C. D. RACKHAM. (George Allen and Unwin, Ltd., London. 10*s.* 6*d.*)

This book is the fruit of the work of the International Committee of the Howard League for Penal Reform and gives the reader a clear account of what is today being done in a number of the countries of Europe to set up courts appropriate for the handling of juvenile criminal business.

The major part of the book deals in detail with the constitution of these courts, and its ninety-six-page appendix, which appeared first in the *Howard Journal*, offers the sort of information the practical helper needs—the kind of material that is so much more valuable than emotional generalizations and ill-considered mental gestures. Of these there have always been too many where this subject is concerned, perhaps because where young people are concerned it is easier to be emotional than objectively useful.

While it is true that the late War brought out in abnormal dimensions the antisocial impulses of youth, it would not be true to say that the war created this problem, which is probably as old as human society. Indeed, within the lifetime of many now living there have been periods (*e. g.*, in Russia in the 'twenties) when Society made for the children and the young people such conditions as to render large-scale delinquency inevitable.

All the contributions to the book are important since they are by men and women with knowledge and understanding. One of the most important is that of Wanda Grabinska, a former Warsaw Juvenile Court Judge and a jurist of international reputation. She shows us how the influence of Roman Law, so long paramount, has been overruled; the underlying idea of punishment abandoned, the importance of social education recognized; the responsibility of Society for its erring children accepted. A quotation from Herbert H. Lou's *Juvenile Courts in the United States*, used by this contributor, puts the matter clearly and briefly:—

> Juvenile delinquency, in its final analysis, is nothing but the result of the maladjustments of the child to the community standards and the failure on the part of the community to provide for his wholesome development. The community, therefore, must take upon itself the responsibility for the child's social maladjustments in the community, whether they arise in home, in school, in industry, in recreation, or elsewhere.

Half a century ago this adequate summary of the present approach to this social problem would have made strange reading: today, it makes plain common-sense.

This is an important book and one that should be on the desk of every man or woman who has the heavy responsibility of administering justice to juveniles, and of those whose work is with such young people before and after trial.

GEORGE GODWIN

Walt Whitman's Backward Glances: "A Backward Glance O'er Travel'd Roads" and Two Contributory Essays Hitherto Uncollected. Edited with an Introduction on the Evolution of the Text by SCULLEY BRADLEY and JOHN A. STEVENSON. (University of Pennsylvania Press, Philadelphia, and Geoffrey Cumberlege, Oxford University Press. $5.00 and 27*s.* 6*d.*)

"A Backward Glance O'er Travel'd Roads" first appeared as Preface to Whitman's *November Boughs*, 1888, and has since been classed as one of the indispensable guides to his life and life-work, absorbing as "reminiscent literary autobiography" and inspiring as a statement of faith. In the Nonesuch *Whitman*, edited by Professor Holloway, the essay occupies only sixteen pages, but there can be no question about its intrinsic quality. It is both the statement of Whitman's poetic creed and an analysis of his own work in the light of the theory. It is thus a singular juxtaposition of intention and execution, and it is also an assessment and an anticipation. Deliberately and aggressively Whitman wanted to make a great revolution in poetry, in the choice of subjects and in the method of utterance; he would be, in effect, the Homer of the democratic age, the Valmiki of resurgent America. The exuberance of his vision and the energy of his style—often unbeautiful, but never without force—made him an elemental, unconventional and explosive poetic personality.

In "A Backward Glance" we have Whitman's arresting defence of his markedly autochthonous *Leaves of Grass*, an analysis of its themes, and an enumeration of the literary and other influences that had shaped him as man and as poet. In the scholarly volume under notice, the editors have tried to trace the evolution of this famous essay from four earlier drafts, and the filiations between these and the final essay are emphasized generally in the Introduction and particularly in the innumerable foot-notes and cross-references. It is absorbing detective work, and the result is quite a meritorious piece of scholarship. It is interesting, once in a way, to raise the lid and scrutinize the wires and the machinery, and it is good to have a facsimile reproduction of a 21-page Whitman manuscript and study his superb calligraphy and his methods of literary composition. The inspiring photograph of the aged poet which serves as frontispiece further enhances the value of the finely produced, if heavily priced, memoir.

K. R. SRINIVASA IYENGAR

Religion in War and Peace. By GUY KENDALL, M.A., OXON. (Hutchinson and Co., Publishers, Ltd., London. 12*s.* 6*d.*)

Our learned author has tried in this little volume to trace the fortunes of religion through times disturbed by war and through the intervals of preparation, of comparative peace. He has confined himself to the reactions on Christianity in Christendom. The other religions hardly exist for him. From the Christian stand-point he examines the Hereafter, Mysticism, Sin and Law, Democracy, Prayer and Praise, the conception of God, etc. Moral good or evil are as light and darkness. "If one of the two exists so must the other." There is a sense of achievement in getting over evil.

The days when religious institutions, like the monasteries, were looked up to as custodians of culture are gone. The people are groping under contradictory directions as there is no final authority. Christ's teachings have not specifically dealt with present-day problems, though the inspiration of his life and his philosophy go a long way to indicate the "strait gate" and the "narrow way." The author fears that people are feeling that a policy of mere "carrying on" without armed interference with aggressors will not keep such invaders out of the country. His reading of church history indicates that the church lost its lead when it began to flirt with organised violence and he feels that violence cannot end war.

Professor Kendall's analysis of the situation does not carry us beyond an academic study. One misses any practical suggestions. He does not ferret out the real causes of war and search for ways of avoiding or banishing them.

He dimly recognises that there is a difference between the conflicts of ancient days and the global totalitarian conflagrations of present times. If he had gone a little further in his search he might have discovered that these upheavals that our generation is witnessing had as their seeds the present-day economic methods of production, distribution and consumption based on a set of values divergent from those laid down by Jesus in his code of love. He taught us that life does not consist in the abundance of things we possess; but modern education and culture set us running after material goods, which brings us into conflict with our neighbours. The remedy for this from the religious side would seem to be the inculcating of values based on eternal principles rather than on the immediate welfare of the individual. Even the Passive Resisters of the West have not yet found out that our lives have to be remoulded if war is to be banished. Totalitarian war is an inevitable consequence of our economic life and unless we are prepared to change our standards it will be futile to look for peace and good-will among men.

Having traced the fate of religion in war and peace, we hope that in a future study Professor Kendall will be able to suggest how religion can set out to usher in peace in this world distraught with competition, hate and jealousy.

J. C. KUMARAPPA

Religion in the Twentieth Century. Edited by VERGILIUS FERM. (The Philosophical Library, New York. $5.00)

Twenty-seven sympathisers or adherents of as many major faiths or variants thereof present these accounts, most of them strikingly free from the dogmatic and exclusive spirit of the presentation of Roman Catholicism. There is happily no climactic arrangement. The reviewer has never felt that the editor of such a collaborative volume has discharged his duty by the reader in setting his exhibit before him and saying in effect, "Take it or leave it." Mr. Ferm's preface is most satisfying with its emphasis upon the spiritual unity of all mankind and its appeal for the transcending of provincialism in religion. Especially encouraging is his conviction that the age-long struggle between prophet and priest must go increasingly in favour of the former. "The values that are eternal are found in diverse places and on many tongues."

E. M. H.

The Alchemist in Life, Literature, and Art. By JOHN READ, PH.D. (Thomas Nelson and Sons, Ltd., London and Edinburgh. 10*s.* 6*d.*)

We are indebted already to the Professor of Chemistry at the University of St. Andrews for historical studies of Chemistry, with special reference to the work of the Alchemists. In this volume Professor Read shows how mythology and magic (with other ingredients) have made contributions to the rise and development of alchemy. Two chapters discuss the presentations of the alchemist in literature (*e.g.*, Chaucer and Ben Jonson) and in pictorial art (*e. g.*, Dürer and Teniers). Praise is due to the publishers for their admirable production, and the illustrations are excellent.

If to modern occult theory hydrogen is gas only on our terrestrial plane, it is not likely *au contraire* that science would perceive significance in most of the terms used by alchemists in past centuries. That "Adam's Earth" should be the equivalent of Mula-prakriti, or "Athanor" of the Astral Fluid, are matters of sublimation and interpretation which betoken an universal philosophy that is something more than the complex "farrago" which Professor Read suggests is the basis of alchemical reasoning and experimentation. He himself is on the side of the angels, however, when he extends the usual narrow definition of alchemy to include "a grandiose system of philosophy, embodying a field of human beliefs and ideas vast in range." We may cherish the hope that one day the missing links of chemistry will be discovered in the usually despised world of alchemical research. "Separate the earth from the fire, the subtile from the gross, acting prudently and with judgment," records the *Smaragdine Tablet* of Hermes, from which our author also quotes. But who today can read these cryptic sayings with other than physical eyes?

A modern *savant* in the Hermetic tradition wrote:—

> "All proceeds from Ether, and from it seven natures," said the alchemists. Science knows these only in their superficial effects.
>
> (*The Secret Doctrine, 1888*)

It is very much to be desired that other students may be led to explore this subject by reading Professor Read's fascinating study. To all such Heinrich Khunrath has given a motto in the curious drawing which appeared in his *Amphitheatrum Sapientiae Æternae*, published at Hanau in 1609 (reproduced here in Plate 19). It is *Nec temere, nec timide* (Neither rashly, nor timidly).

B. P. HOWELL

Life and Myself. Vol. I. *Dawn Approaching Noon.* By HARINDRANATH CHATTOPADHYAYA. (Nalanda Publications, Bombay. Rs. 6/12)

A genius of rare gifts, background and early opportunities gives fascinating glimpses here of an idyllic childhood, succeeded by an adolescent poet's pangs. The broadly cultured father, sure of the Divinity of Man, his philosophic calm, his hospitality; and the exiled revolutionary brother Virendranath are vividly drawn. The book is engaging but it reveals an unresolved conflict between the Within and the without, between profundity and shallowness.

E. M. H.

CORRESPONDENCE

"RELIGIOUS EDUCATION"

In a thoughtful article on "Religious Education in India" in THE ARYAN PATH for May 1948, Shri K. G. Saiyidain made out a convincing case for the imparting of religious education in a proper way so as to lead to harmony in life. But there seems to be—or so it will seem at least to Rationalists like Dr. R. P. Paranjpye and Shri M. N. Roy—some overdrawing of the picture. Religion is good; religious education is infinitely useful and makes the preparation for life that a real education ought to make. But worship is not all there is of life; living in the world as if living in a mosque or a temple or a church is not a possibility. It will, however, be wrong to think that we need little of religion. There is urgent need for religious education, but mere religious instruction will not do; we need education, a complete experience, a preparation for life.

Hence the need for the right type of teachers. They must not be merely religious. An exclusively religious outlook in our teachers will lead to harm and not to any good. Teachers should have secular knowledge which they have made their own by wide reading—knowledge of history, of politics, of economics, of sociology, of psychology, of ethics, etc. All teachers, however, ought to be familiar also with the religions of the world and the philosophy of love, truth and devotion which underlies them all, a philosophy that, generally applied, would culminate in lasting peace throughout the world. Much is learnt by imitation. Let our teachers be truly religious, in thought and in action, and they will impart religious education by their life no less than by their lectures. They will command respect and their teaching will be effective. Religion will then be to their pupils both knowledge and experience, and it will live in them. Such teachers will make their pupils in their turn truly cultured and religious, broad in their interests and tolerant of differences of opinion. The products of such education will be able to plan for the real prosperity and happiness of the world.

B. S. MATHUR

D. A. V. College,
Kanpur.

THE INDIAN INSTITUTE OF CULTURE:

[The Institute celebrated Independence Day on the morning of Sunday the 15th of August. Mr. D. N. Hosali and Mr. N. Kasturi, M. A., B. L., were the speakers.

On July 22nd Mr. G. P. Rajaratnam, M. A., delivered a lecture on "The Flag of Free India (The Significance of the Wheel of Asoka)" which is being published as a separate Transaction of the Indian Institute of Culture.

On July 29th Mr. M. Ramaswamy, B. A., B. L., reviewed the book *The Great Rehearsal* by Carl Van Doren on the subject of the American Constitution, drawing pertinent attention to parallel conditions prevailing in India. This valuable review also has been published separately as a Transaction of the Indian Institute of Culture.

A Vocal Musical Recital was given by Shrimati Saroja Bai, B. A., on the 21st of August.

During the month of August lectures were delivered on "Tyagaraja as a World Teacher" by Mr. T. G. Rama Iyer, B. A., "The Place of English" by Shri T. R. Venkatarama Sastry, B. A., B. L., C. I. E., and "The Poets of the Romantic Revival" by Prof. P. K. Venkata Rao, M. A. The books discussed in the month of August were: *Touchstone for Ethics* by T. H. Huxley and Julian Huxley, *Nuremberg Diary* by G. M. Gilbert, *Doctor Freud* by Emil Ludwig and *Essays on Contemporary Events* by C. G. Jung.

On the 4th of September the Hon. Lady Egerton spoke on "Individual Initiative in a planned Economy" and on the 9th Shri A. N. Krishna Rao on "Allama Prabhu: His Life and Philosophy."

Below we print the lecture delivered by **Mr. John Hampson** on the 27th of March 1948. Readers of the interview with Mr. Hampson which we published in our March number will be particularly glad to peruse this inspiring account of his study and his approach to the problem which is being worked out in Madras.

—ED.]

SOCIETY AND THE ANTISOCIAL CHILD

It gives me great pleasure to come to Bangalore and to talk to you tonight. While the problem of the antisocial child has loomed very large in the West during recent years, it is not exclusively Western and I know that you have similar problems here. I have noticed that your children are very friendly and sociable, if given the chance to be so. I think, perhaps, I should start by telling you what I mean by the term "antisocial." I, myself, as a small boy, could certainly have been classed as antisocial." I was disagreeable and quarrelsome, and took advantage of my delicate health in order to impose my will on others. As I grew older this tendency was corrected promptly. However, my early experience has given me great sympathy with the child we describe as antisocial—that is, the child who has not been taught to live in society. To live in a community one must have consideration for one's neighbours; that, I think, is a virtue which all

children and young people must be taught, since it is not a quality which we are born with. We are born with the instinct to grab, and even in India, where you have a deep traditional value of spiritual qualities, I think many of your young people have become infected a little by Western materialism and that is very bad for you.

While quite a young man I became interested in the problem of backward and mentally retarded children, and my interest in children, especially problem children, has steadily widened. Many of the people, I find, who take up special work among children, do so in order to obtain bread and butter, rather than from any real urge, and this I consider wrong. If you are really going to help, you must have strong feelings, for to do social work properly, you must feel enthusiasm. In time, I came to do a little work among juvenile delinquents or, as I really prefer calling them, difficult children, children who, for some reason or other, have fallen afoul of society. I soon became very much interested for, while I have no qualifications that I can boast of (other than of being a novelist who is naturally interested in human behaviour), I like children and, what is still more valuable, children like me. If children like you, you can do wonders with them, because they quickly accept you and if you lower the barrier of your own adult importance, then a child's confidence is soon won. Remember, it is the adult who makes the barrier. If the child realises that none exists, he will soon feel that he can trust you and confide in you, and then you are in a position to help by explaining things that worry him—you can often tell him the way round, or out of a problem. This is not always as easy as it sounds, for occasionally you come up against an abnormal child, one who needs the guidance of a highly trained psychologist or, again, an obstacle is where the child is in really serious trouble, one who has experienced prison or, at least, detention, and as such he may need expert help for his re-establishment. Then there is the child who is unhappy, or who is so afraid of life that he is inarticulate and quite unable to explain his states of anguish or of terror. Many children between the ages of four and nine come into this class and they can often be greatly helped by play therapy. For instance, in England recently, a small boy of eight threw his baby brother in a pond. He was quite unable to say why he had done this terrible deed, yet this child could have been saved, if only his parents had realised his morbid mental state early enough. As it is, this child has been helped, since he now understands the motive behind his action and this gives him the chance to make a recovery.

In England for many years we have used the system of the certified school for dealing with children who have come before the courts for serious or repeated misdemeanours. In the old days, thirty years ago, these schools for difficult children were really jail schools. The child was behind high walls. Conditions were harsh and the atmosphere was far from good, but during the last twenty years there has been a complete revolution in the methods of dealing with difficult children, and we have broken down the old rigid and harsh systems of correct-

ing the antisocial tendencies of children and young people. The high walls and the iron bars are all gone, the guards too, and if you were taken into one of these schools today you would think you were in an ordinary boarding-school. Perhaps you might think the discipline a little strict, but I can assure you that if you visited some of the famous public schools, you would find far stricter discipline.

About eighteen months ago the British Broadcasting Corporation invited me to do research work into the current methods of dealing with children in trouble with the law. In consequence I talked to a great number of people concerned with this problem, including experts, probation officers, doctors, schoolmasters, matrons, and even to some of the children themselves. I went and stayed in various certified schools and Borstal institutions up and down the country. In this way I was able to feel the atmosphere of these places, and to see for myself something of their routine, recreation and life.

Among the many questions I discussed was that of causation. In case after investigated case I found that a bad environment, or an unhappy home was the real cause for the child's fall from grace. Many of the children came from slums, or from overcrowded homes, from homes where the mother was a prostitute, or the father had run away with some other woman. During the war, with its many and various restrictions and handicaps, the standards of adult morality were lowered, and the children were set a bad example. Mothers with three or four young children would often go out to work in factories and the children would be left to run wild, to find bad companions. We discovered that most of the antisocial children were neglected children. But even so most of them were not really abnormal at all; they were merely naughty and had received no proper training in social behaviour. Most of them had started in a small way, with truancy, or petty theft, and had been led, step by step, to take up a life of crime. Such a life is very easy for a child when there is no responsible person at hand to guide, control or direct him, a fact which many people who lead sheltered, comfortable lives fail to realise; for the children of middle-class people seldom come into serious conflict with the law. They are shielded from many of the temptations which constantly confront the children of the poor, of men and women who have hardly enough to live on. To such children the bazars offer their wares in such a tempting fashion. And they are very quick and nimble; if they succeed in their first attempt at theft, they think that they will be able to do the thing again and again, but eventually a shopman or a policeman catches them, and then they are in serious trouble.

I have discussed the various problems of antisocial children, with parents, guardians, schoolmasters and social workers. The question everyone asked, but none could answer, was: How are you going to deal with the vast mass of antisocial children? This question of numbers seemed the main obstacle, for all of us knew that there were not enough trained psychologists to go round.

When I came to India a couple of months ago I talked to a number of interested people in Bombay about the problem. They, too, asked the same

question. One of my reasons for coming to this great country lay in the fact that I had heard of the Madras Government's new project for dealing with child law-breakers. Already they had done something which, as far as I am aware, no other Government had ever done before; they had appointed an Adviser to Government in Child Psychology! And the expert chosen for this newly created position is a doctor who had already done valuable experimental work with antisocial children both in Scotland and in India.

I arrived rather early—for the New Madras Children's Act is not yet law. But I have listened to Colonel Thomson's theories (he is a Scotsman) and seen some of his theories demonstrated already, in what must be called this interim stage. For an observer, one of the most significant points about his method is that he consults the children about their own problems of behaviour. He says: "Look, what do you think we should do about this?" At first the children say that they do not know, but under his stimulating technique of question and answer, he makes them think. Soon the children respond freely; they need guidance and direction, of course, but they play an active part in making the laws which govern the institutions in which they live—the certified schools of the Madras Province.

He will ask: "Why is it wrong to steal?" At first the boy does not know, though he will admit that theft is wrong. When it is explained that if society did not condemn robbery the strongest person would be able to take away his possessions, the boy readily agrees, and becomes anxious to make a law against stealing and other antisocial behaviour, such as telling lies and taking bribes. I can assure you that his methods are most impressive and I have seen them working in a school of more than 600 adolescent boys all of whom had been convicted of crimes against society.

Another important point about Colonel Thomson's method is that it can be learned and put into practice by people of good-will. In discussing this highly valuable factor the Colonel makes only one qualification for those who would employ his methods: They must *like* children. I wish I could take you all to see this man with a large group of what are termed "anti-social" children. You would be as impressed as I was, for the atmosphere is radiant with good-will and happiness. The children call him "Big Brother." I believe that the peoples of the West, from England, Russia and America will come to India to see these new methods and to learn this new and practical way of dealing with children. Such methods as these cannot be confined to any one state or country, but will be copied all over the world.

Our children of today are the adults of tomorrow. We adults have allowed hatred and fear to rule us far too long, and even when we have good-will we make deplorable mistakes. Our only hope is that our children will be better people than we have been, that they will have nobler ideals than ours and pursue them further than we have done. And we all want our children to grow up to be good citizens. I like to think that since the tragic death of Gandhi, another movement has risen here which will draw the attention of the whole world, for India has the courage and the spiritual vision to start where the

West has failed in this matter of mass character training for children. That a nation like India, without much political experience, of her own volition, when she gained her political freedom should make this big effort for her children is impressive.

I cannot help saying that I think this magnificent gesture must bring about a most wonderful reward and I think the gesture by India's political leaders has considerable intellectual significance. Whenever leaders take advantage of their people's mistakes that nation ultimately collapses. Here your political leaders have developed a social consciousness and the people must emulate their big-heartedness and good-will, for we can be quite certain then that India intellectually will lead the world in these reforms. If you carry them through then the world must follow your example.

If we train our children to be better than we are, then the world must advance, and so the standard we create will be raised higher and higher. It is only our children and their children who can bring about our deep desire for universal brotherhood. This is not just an ideal; it is something which will work. I shall finish by saying how very happy I am to have had this great experience in India. I shall take back to the West the idea that India is going to lead the world in this very important work of character training. She has made a brilliant start with the anti-social child.

JOHN HAMPSON

CIVIL LIBERTIES

The opening address in the Conference on Civil Rights, held in the Atlanta University Centre last February, which is published as a Special Supplement to the University of Chicago's *Round Table* for June 13th, has its message for India. In it Prof. Avery O. Craven of the Chicago University, discussing "The Background of the Civil Rights Struggle in the South," brought out how the rights of the individual States were being invoked against the civil rights which were being demanded by the President in behalf of the exploited Negroes in that part of the United States.

Human beings are not so constituted that they can oppose what they recognise to be right without salving their conscience by finding right also upon the side which they espouse. In this case, the opposition has taken as its rallying-cry the essentially democratic need of defending local governments against the growing sweep of national authority.

India has the same problems of assuring civil rights to all and of defending local régimes against undue encroachment by the Centre, and there is need here also for the formula which Professor Craven offers for their joint solution. He declares that

> a state's right carries with it the responsibility for doing justice according to the democratic dogma to all of its people, and the only defense of local gevernment against federal encroachment is...the capacity and the willingness to look after human well-being in a given area in so good a fashion that no one could possibly suggest the need of outside interference....The true believer in states' rights can help his cause more by seeing to it that his state lives up to the highest obligations to all of its people, than by all the protest and fear he may stir up.

ENDS AND SAYINGS

" _____ *ends of verse*
And sayings of philosophers."
HUDIBRAS

Theosophy Co. (India), Ltd., has published *Reflections on Gandhiji's "Hind Swaraj."* This small book contains articles which originally appeared in the Special "Hind Swaraj Number" of this magazine in September 1938. The book of about 100 pages is published to commemorate the first birthday of Gandhiji after his assassination in the early part of 1948 and is available for Re 1/-, 2s. or 50 cents from the publishers, 51, Mahatma Gandhi Road, Bombay.

The ideal of world citizenship was stressed by India's Governor-General, Shri C. Rajagopalachari in his convocation address at the Madras University on August 24th. Recalling that Pandit Jawaharlal Nehru and himself had been referred to recently by Mrs. Grady, the former American Ambassador's wife, in her farewell message, as men who belonged to the world and not only to India, he declared: "Every enlightened citizen of India must now rise to the full height not only of national citizenship but of world citizenship." India, by virtue of her place in Asia and her long and intimate connection with the West, had special obligations to fulfil. The Indian culture, philosophy and outlook on life held a new hope for the nations that had suffered and were suffering in the West. It was his hope that India would "lead the way in demonstrating harmony in diversity and furnishing a striking example in human co-operation in the midst of seeming heterogeneity."

We cannot escape world citizenship and the particular Dharma which must appertain to India in that regard. By thinking of the world and of man as a whole, we shall purify and strengthen ourselves even in respect of internal problems and difficulties.

Not the least important part of Shri Rajagopalachari's inspiring address was that relating to educational aims, and to the obligation of leadership and of example which went with the privilege of higher education.

The primary aim of education he defined as moulding personality in the right way. It was not indoctrination that was desired but that the pupil should acquire "an automatic appreciation of values, moral and other," and understanding of and respect for the different religions in the land. Totalitarians, he said, might wish to give the youthful mind a twist in a planned direction, but the aim of democratic education was rather "to produce a free and faithful intellectual and moral apparatus." Less stress, he urged, should be laid on examinations and more on opportunities for study and assimilation.

What is wanted is not competitive ambition but intense co-operation. The furtherance of the welfare of the people as a whole in constructive channels is the warp and woof of patriotism now.

Honest work, he declared, was the sheet-anchor and it was incumbent on every Indian to put forth his full productive effort in terms of his capacity,

each in his own sphere. "The greatest crime in India today is idleness."

The Brighton Session of the British Association of Science was held in the second week of September under the presidency of Sir Henry Tizard. His address on "The Passing World" naturally deals with the mortal aspect of the past, and the future is drawn in hues mundane and material. Technology and engineering, industry and war loom large and the implication of the great teaching that man does not live by bread alone is entirely overlooked. As to the future, Sir Henry states :—

> Many years will pass before the dreams of those who look forward to a world Government which will bring not only peace but happiness to all, will come true. But if it must be in unstable equilibrium for many years to come, let us at least strive to balance it so that the chance of a major catastrophe is made as small as possible. Science has much to contribute to this aim ; but just as no man can aim a rifle accurately without a back-sight as well as a foresight, so must we provide ourselves with both, if our contribution is to be worth while. The back-sight is history ; it can be fashioned from our knowledge of the state of science as it exists today, and from what we know is possible. It cannot be so accurate as we could wish, because we cannot foretell the effect of discoveries of which we have no inkling at present.

The retrospect and the prospect are most unsatisfactory. The realities of life, the moral forces, the creative power of Nature, the directive power of Spirit are non-existent for Sir Henry's back-sight and foresight.

A timely warning against the setting up of language as a new divisive force in India was sounded by Shri R. R. Diwakar in *The Free Press Journal* of 15th August under the caption "Linguistic Fanaticism Will Be Our Ruin." The unfortunate tendency of the mind to move from extreme to extreme is doubtless responsible for the erection of the natural and wholesome liking for one's mother-tongue into a pseudo-religion with the language as its fetish. Shri Diwakar did well to remind us that anything that disturbs "the territorial basis of nationhood and lays emphasis on invisible links such as those of religion, blood, or language is dangerous to us."

The proposed redistribution of Provinces on linguistic lines will ill serve the interests of a united India if it strengthens the great and growing tendency to cliques. Sufficient acerbity has already come into the discussions of boundaries in respect of the proposed groupings to indicate the evil quarter from which the wind is blowing. There are bound to be many in each linguistic Province whose mother-tongue is different from that of the majority in it. Are they to regard themselves and to be regarded as outsiders ? The logical conclusion of that tendency is a shifting of population on a scale that India, already saddled with a tremendous refugee problem arising out of comparable fanaticism of a different stripe, can hardly contemplate with equanimity.

Shri Diwakar referred to the community of economic, political and social interests between all living in the Indian Union—and, we would add, of fundamental cultural interests as well. And he reminded his readers pertinently that

> language is not and ought not to be looked upon as either a religion or anything akin to it....It is like an acquired habit which can be changed according to circumstances. To think or look upon all those who speak one language as blood-brothers, or as those who

belong to one nation, and to look upon all others as foreigners or as belonging to some other nation, amounts to sin in India.

Mr. Avro Manhattan's almost completely objective study of *The Vatican in Asia*, recently published as No. 43 in the Rationalist Press Association's "Thinker's Forum" series (C.A. Watts and Co., Ltd., London. 1s.) gives food for thought. Believing no orthodox religion wholly false or wholly true, and that in origin and in ethics the world's religions own a common bond, we would have all men free to follow the religion of their choice, as Mr. Manhattan assures us in the following pamphlet, *Religion in Russia*, is the case in the Soviet Union today. Nor would we take exception to the open and avowed attempt by any religious group to bring others to their way of thinking by their example and by the promulgation of their faith by any legitimate means. These to our minds do not include, however, the subtle proselytising of immature minds, carried on by mission schools under the name of education, or social service with an ulterior motive, or ideological penetration aiming at political influence in the name of religion.

Religion is not "the worst cloak" that a man only can have, as Bunyan well declared; it is also the worst cloak for an organisation's political ambitions; and the resumption attempted by the Vatican, with growing success in recent years, of its one-time status as a political power raises the natural question why a religious body should seek power. Then follows the question of means and then examination of the record of how such power as has been gained has been used, whether it has been thrown on the side of right or on the side of its own supposed interests.

Mr. Manhattan finds the key to the present Vatican policy in Asia, as in the rest of the world, in its unrelenting opposition to the Soviet Union. The Vatican's alliance with Japan despite the latter's aggressive advance on the Asiatic mainland; its consent to open diplomatic relations with China only after it became clear that Japan was headed for defeat and that a substitute defender against Communism must be sought; its growing strength in both countries, in which Roman Catholicism, with educational, cultural and charitable service on its banner, is attracting increasing numbers of converts—these are part of the background against which Indians must read the portents.

In a thoughtful study of "Religion and Co-operative Ethics" in *The Plain View* quarterly of The Ethical Union (London), Sir Richard Gregory sees in human rights and duties "the common ground upon which all peoples can meet in fellowship, whatever their faith may be in divine powers, or *with* none." While he denies distinctiveness to the ideals of Christianity, declaring them common to all high religions, he recognises, of course, variations in ethical ideals in terms of the stage of culture and environment. From the obligations within the group, however, the outlook has to widen to the concept of the brotherhood of man. We have still far to go, as Sir Richard remarks, "before the moral laws which determine the rights and duties of a community are extended to bind the peoples of the world together for their common welfare."